Here begynneth a newe tract or treatyse moste profytable for all husbande men, and verye fruteful for all other persones to reade newly corrected and amended, by the auctoure with dyuerse other thynges added there vnto.

CVM PRIVILEGIO
ad imprimendum
solum

The Auctoures prologue.

SIT ISTA questio. This is the questyon whereunto is euery man ordeined and as Job sayth. (Homo nascitur ad laborez, sicut auis ad volandū.) That is to saye, a man is ordayned & borne to do labour, as a byrde is ordayned to flye. And the Apostle sayth. (Qui non laborat non manducet, debet enim in obsequio dei laborare, qui & bonis eius vult manducare) that is to say, he that laboureth not shuld not eate. And he ought to labour and do goddes worke, that wyll eate of his goodes or gyftes & whiche is an harde texte after the lytterall sence. For by the letter, the Kynge, the Quene, nor all other Lordes spyrytuall and tempozall shulde not eate, without they shoulde laboure. The whiche were vncomely, and not conuenyente for suche estates to labourr. But who that readethe in the boke of the Mozalyties of the chesse, shall therby perceyue that euery man from the hyest degre to the lowest, is sette and ordayned to haue labour and occupacyon. And that boke is deuyded in vi. degrees, that is to saye. The Kyng, the Quene the Bysshoppes, the Knyghtes, the Judges, and the Yomen. In the whiche booke is shewed theie degrees, theyr auctozyties, theyr wozkes, & theyr occupacyons, and what they oughte to do. And they of doinge and executynge theyr auctozyties, wozkes, and occupacyons haue a wonders great studye and labour. Of the whiche auctozyties, occupacyons, and wozkes, were at this tyme to longe

to longe to wryte, wherfore I remytte that boke as myne auctour therof. The whiche boke were necessary to be knowē of euery degre. That they myght do and order them selfe accordynge to the same. And in so much the yomen in the sayde moralytes and game of the chesse be set before to laboure, defende, and mayntayne all the other hyer estates, the whiche yomen represente the comen people, as husbandes and labourers, therfore I purpose to speake fyrste of husbandry. Finis.

¶ Here begynneth the boke of husbandry, and fyrst wherby husbandmen do lyue.

THe moste generall lyuynge that husbandes can haue is by plowyng and sowynge of theyr cornes, and reryng or bredyng of theyr catell, and not the one without the other. Then is the plough the most necessaryest instrument that an husbande can occuppye, wherfore it is conuenient to be knowē, howe a plough shoulde be made.

¶ Dyuerse maners of plowes.

There be plowes of diuers makinges in dyuers countreys, and in lykewyse there be plowes of yron of dyuers facyons. And ẏ is bicause there be many maner of groundes and foyle. Some whyte cley, some red cley, some grauel, or chilturne, som sand, some mean earth, som medled wh marle, & in many places heyth ground

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and one plough wyll not ſerue in all places, whes fore it is neceſſarye to haue dyuerſe maners of plowes. In Sommerſet ſhyre about Zeiceſtre, the ſharbeam that in many places is called ꝑ plough heade, is foure or fyue fote longe, and it is brode and thynne. And that is becauſe the lande is very toughe, and wolde ſoke the plough into the earth yf the ſharbeam were not longe, brode, and thyn. In Kent they haue other maner of plowes, ſome go with wheles, as they do in many other places and ſome wyll tourne the ſheldbrede at euery landes ende, and plowe all one waye. In Buckyngham ſhyre are plowes made of a nother maner, & alſo other maner of plough yrons, the whiche me ſemeth generally good and lykely to ſerue in many places, and ſpecyally yf the ploughbeame and ſharbeam were foure ynches longer betwene the ſheth and the ploughe tayle, that the ſheldebrede myght come more a ſlope, for thoſe plowes geue out to ſodenly, and therfore they be the worſe to drawe, and for no cauſe elles. In Leceſtre ſhyre, Lankeſhyre, yorkeſhyre, Lyncolne, Norfolke, Cambrygeſhyre, and many other countyes, the plowes be of dyuerſe makynges, the which were to longe a proceſſe to declare howe. &c. But howe ſo euer they be made, yf they be well tempered & go well, they maye be the better ſuffered.

¶ To knowe the names of all partes of the plough.

MEn that be no huſbandes may fortune to reade this boke, that knoweth not which is the ploughbeame, the ſharebeame, the plough ſheth, the plough tayle, the ſtylt, the reſt, the ſheldbrede, the fenbrede, the rough ſtaues, the

plough

plough fote, the plough eare or coke, the share, the culture, and plough mal. Peraduenture I geue them these names here, as is vsed in my countrie, and yet in other countryes they haue other names, wherfore ye shall knowe the plough beame is the longe tree aboue, the whiche is a lytle bend the sharebeame is the tre vnderneth, whercupon the share is set, the plough sheth is a thynne pece of dry wood made of oke, that is sette faste in a mortes in the ploughbeame, and also into ꝑ sharbeame the whiche is the keye and the chefe band of all the ploughe. The ploughe tayle is that the husbande holdeth in hys hande, and the hynder ende of the ploughbeame is put in a longe slytte made in the same tayle & not set faste, but it may ryse by and go downe, and is pynned behynde, & the same ploughe tayle is set faste in a mortes in the hynder ende of the share beame. The plough stylte is on the right syde of the plough, wherupō the rest is set: the rest is a lytle pece of wood pynned faste vpon the nether ende of the stylt, and to the sharbeame into the further ende, the shelbrede is a brodde pece of wood faste pynned to ꝑ ryght syde of the sheth in the further ende, and to ꝑ vtter syde of the stylte in the hynder ende, the senbrede is a thynne borde, pynned or nayled moste commenly to the lyfte syde of the sheth in the further ende, and to the ploughe tayle in the hynder ende. And the sayd shelbrede wolde come ouer the sayde sheth and senbrede an ynch, & to come past the mydes of the share made with a sharpe edge to receyue and tourne the earth when the culture hath cutte it. There be two longe staues in euery plough in the hynder ende, sette a slope betwene

the plough tayle and the ſtylte, to holde oute and kepe the plough abrode in the hynder ende, & the one is lenger then the other. The plough fote is a lytle pece of wood wyth a croked ende ſet before in a moztes in the plough beam, ſet faſt with wed ges to dzyue vp and downe, and it is as a ſtaye to order of what deyneſſe the plough ſhall go. The plough eare is made of thze peces of yron, nayled faſte to ꝯ right ſyde of ꝯ plough beam. And poze men haue a croked pece of wood pynned faſt to ꝯ plough beame. The ſhare is a pece of yron ſharpe before & brode behynde, a fote longe, made with a ſocket to be ſet on the further ende of the ſhare beame, the culture is a bende pece of yron ſet in a moztes in the myddes of the plough beame, faſte ned with wedges on euery ſyde, and the backe therof is half an ynche thycke and moze then thze ynches brode, & made kene before to cut the erth cleane, and it muſte be well ſteled, and that ſhall cauſe the eaſyer draughte, and the yrons to laſte muche lenger. The plough wal is a pece of harde wood, with a pyn put thzough ſet in the ploughe beame in an augers hole.

¶ The tempozynge of plowes.

NOwe the plowes be made of dyuerſe ma-neys, it is neceſſary foz a huſbandto know howe theſe plowes ſhulde be tempozed, to plowe and turne cleane, and to make no reſt bal-kes. A reſt balke is where the plough byteth at ꝯ poynt of the culture and ſhare, and cutteth not the grounde cleane to the fozowe, that was plowed laſt before, but leaueth a lytle rygge ſtandyng be-tweene, the wyich doth brede thyſtels & other we-yes. All theſe maner of plowes ſhoulde haue all

lyke

lyke one maner of tempoꝛyng in the yꝛons. How beit a man may tempee foꝛ one thynge in .ii. oꝛ .iii. places, as foꝛ depnes. The fote is one, the settyng of the culture of a depnes is another, & the thirde is at the plough tayle, where be two wedges that be called slote wedges, the one is in ꝑ slote aboue the beeame, another in the sayde slote vnder the plough beam, and other whyle he wyl set both aboue oꝛ both vnderneth, but alwaye let hym take good hede and kepe one general rule ꝑ the hinder ende of the sharbeam, alway touch the earth, ꝑ it may kyll a woꝛme, oꝛ els it goeth not truely. The tempoꝛyng to go bꝛode & narow is in the settyng of the culture & with the dꝛiuyng of his syde weg ges foꝛwedge and helewedge, whyche wolde be made of dꝛye wood, & also the settynge on of his share helpeth wel, and is a cunnyng poynt of husbandꝛy, and mendeth & payꝛeth muche plowyng, but it is so narow a poynt to knowe ꝑ it is harde to make a man to vnderstand it by wꝛityng, without he were at the operacion therof to teach men the pꝛactyue foꝛ it must leane muche in ꝛs the foꝛowe, & the point maye not stand to much vp noꝛ doune, noꝛ to much into the lande noꝛ into the foꝛowe. Howbeit the settyng of the culture helpeth muche. Some plowes haue a bande of yꝛon trian gle wyse set there as the ploughe eyꝛe shulde be ꝑ hath thꝛe nyckes on ꝑ furder syde. And yf he wyl haue his plough to go a narrow foꝛow, as a sede foꝛowe shuld be, then he setteth his fote teame in the nycke next to the plough beam, & yf he wil go a mean bꝛede, he setteth it in the midle nycke ꝑ is best foꝛ sturring, & if he wold go abꝛode foꝛow he setteth it in ꝑ vtmost nycke, ꝑ is best foꝛ falowig

The whiche is a good way to kepe the hrede and lone tempored, but it serueth not the depnes. And some men haue in stead of the plough lote a pece of yron sette vpryghte in the further ende of the ploughbeame, and they call it a cocke, made with two or thre nyckes and that serueth for depnesse. The plowes that go with wheles haue a streight beame and maye be tempred in the yron as the other be for the hrede, but theyr moste spercyall temper is at the bolster, where as the plough beame lyeth, and that serueth both for depnesse and for hrede. And they be good on euery grounde that lyeth lyght, but me semeth they be farre more costly then the other plowes. And though these plowes be well tempored for one maner of grounde, that temper wyl not serue in another maner of grou̅d but it must rest in the discrecyon of the husband to knowe when it goeth well.

¶ The necessarye thynges that longeth to a plough, carte, and wayne.

But or he begynne to plowe, he muste haue his ploughe and his plough yron, his oxen or horses, and the geare that longeth to the That is to saye, bowes, pokes, landes, stylhinges wyethyne temes. And or he shall lade his corne, he must haue a wayne a copioke, a payre of sherhes, wayne, rope, and a pyckforke. This wayn is made of dyuers peces that wyll haue great reparacyon that is to saye the wheles, and those be made of nathes, spokes, fellies and dowles, and they must be wel fetered with wood or yron. And yf they be yron bounden they are muche the better, & thoughe they be the derer at the fyrst, yet at length they be better cheape, for a payre of wheles yron bounde

wyll

wyl were. vii.or. viii. payre of wheles, and they go rounde and lyghte after oxen or horses to drawe. Howbeit on marres grounde and softe grounde the other wheles be better, because they be broder on the soule, and wyll not go so depe. They muste haue an exyltre clout with eyghte wayne cloutes of tron. ii. lympynnes of tron in the exyltre endes. ii. axyll pyns of tron, or els of tough harde wood The body of the wayne of oke, the staues, the nether rathes, the ouer rathes, crosse somer, ꝑ keies and pyestaues. And yf he go with a horse plough then muste he haue his horses or mares, or bothe his hombers or collers, holmes whyted, treyses, swingletrees, and togewith. Also a carte made of ashe, because it is lyght and lyke stuffe to it as is to a wayne, and also a carte sadyll backbandes & belly bandes, and a cart ladder behynde, when he shall cary other corne or kyddes, or suche other. And in many countreys theyr waynes haue carte ladders both behynde & before. Also an husband must haue an axe, a hachet, a hedgynge byll, a pyn nawger, a rest nawges, a flayle, a spade, & a shouell. And howbeit that I geue them these names as is moste comenly vsed in my countrie. I know they haue other names in other cõtreys, but her by a man maye perceyue many thynges longe to husbandry to theyr great costes and charges, for the mayntenaunce and vpholdynge of the same. And many mo thynges are belongyng to husbandes then these, as ye shall well perceyue or I haue made an ende of these treatyse, & yf a ponge husbande shulde bye all these thynges it wolde be to costly for hym, wherfore it is necessary for him to learne to make his yokes, oxebowes, stoles, and

all maner of ploughe geare.

¶ Whether is better a plough of hoꝛ-
ſes, oꝛ a plough of oxen.

IT is to be knowē whither is better a plough of hoꝛſes oꝛ a plough of oxen, & therin me ſeeth ought to be made a diſtinctyon. Foꝛ in ſome places an oxe plough is better then a hoꝛſe plough, and in ſome places a hoꝛſe plough is better, that is to ſay, in euery place where as the huſbande hath ſeuerall paſtures to put his oxen in, when they come fro theyꝛ woꝛke, there is the oxe plough the better. Foꝛ an oxe may not endure his werke to labour all day, & then to be put to the comens oꝛ befoꝛe the herdman, & then to be ſet in a folde all nyght without meat, & go to his labour in the moꝛnyng. But and he be put in a good paſture all nyght, he wyl labour much of all the day dayly. And oxen wyll plowe in tough clay & vpō hylly grounde, where as hoꝛſes wyll ſtande ſtyll. And where as is no ſeuerall paſturs there ꝑ hoꝛſe plow is better, foꝛ the hoꝛſes may be teddered oꝛ tyed vpon leyes, baukes, oꝛ hades, where as oxen may not be kept and it is not vſed to tedder them but in fewe places. And hoꝛſes wyll go faſter thē oxen on euen ground oꝛ lyght ground, & quycker in caryages, but they be farre moꝛe coſtly to kepe in wynter, foꝛ they muſt haue both hay and coꝛne to eate, & ſtrawe foꝛ lytter, they muſt be wel ſhod on all foure fete, & the geare that they ſhall drawe with is moꝛe coſtly then foꝛ the oxen, and ſhoꝛter whyle it wyl laſte. And ꝑ oxen wyl eate but ſtraw and a lytle hay, the which is not halfe the coſte ꝑ hoꝛſes muſte haue, and they haue no ſhoes as hoꝛſes haue. And yf any ſoꝛaunce come to the hoꝛſes

ware

waxe olde, brosed or blynde, that he is lytle worth And yf any sorance come to an oxe waxe olde bro sed, or blynde, for.ii.s. he maye be fedde, and then he is mannes meat, & as good or better then euer he was. And the horse when he dyeth is but caryon, And therfore me semeth all thynges consydered the plough of oxen is muche more profytable then the plough of horses.

¶ The dilygence & the attendaunce ẏ a husb and shuld geue to his workes, in maner of another prologue, and the specyal grounde of all this tretyse.

Thou husbande that entendyst to get thy liuyng by husbandry, take hede to the sayyng of the wyse philosopher, ẏ which sayeth. (Adhibe curam, tene mensurā, et eris diues.) That is to say, take hede to thy charge kepe measure and thou shalt be ryche. And nowe to speake of the fyrst artycle of these.iii.s. (Adhibe curam.) He that wyll take vpon hym to do any thyng and be slouthfull, recheles, and not dilygent to execute nor to perfourme that thyng that he taketh vpon hym, he shal neuer thryue by his occupacyon. And to the same intent saith our lorde in his gospel by a parable. (Nemo mittens manum suam ad aratrum respiciens retro, aptus est regnus dei.) The The spirytuall construccyon of this text. I remyt it to the doctours of diuinyte, & to the great clerkes, but to reduce and bryng the same texte to my purpose. I take it thus. There is no man putting his hand to ẏ plough loking bacward, is worthy to haue ẏ thynge ẏ he ought to haue. For if he go to ẏ plough & loke bacward, he seth not whether the plough go in rige or rayn, make a balke or go ouerwhart, & yf it so do, there wyl be lytell corne

And

And so yf a man attende not his husbandrye, but go to sporte or playe, tauerne or ale house, or slepynge at home, and suche other ydell workes. He is not then worthye to haue any corne, and therfore. (Fac quod venisti.) Do that thou come for, and thou shalt fynde that thou sekest for. &c.

¶ Howe a man shoulde plowe all maner of all tymes of the yere.

NOw these plowes be made & tempored it is to be knowen, howe a man shuld plow all tymes of the yere. In the begynning of the yere after the feast of ye Epiphany, it is tyme for a husbande to go to the plough. And yf thou haue any leys to folow or to sowe otes vpon, first plowe them that the grasse and the mosse maye rote, and plowe them a depe square forowe. And in all maner of plowinges se ye thy eye, thy hand, and thy fote do agre, and he alwaye redye one to serue another: and to turne vp muche molde, and to laye it flat ye it rere not on edge. For yf it rere on edge the grasse and mosse wyl not rote, and yf thou sowe it with winter corne, as wheate or rye as much corne as toucheth the mosse wilbe drowned, the mosse doth kepe such wete in it selfe. And in some countreys yf a man plowe depe, he shall passe the good grounde and haue but lytle corne, but that countrye is not for men to kepe husbandry vpon, but for to reare and brede catel or shepe for els they must go beate theyr landes with matockes, as they do in many places of Cornewall, and in some places of Deuonshyre.

¶ To plough for peese and beanes.

HOwe to plowe for peese and beanes, were necessary to knowe. First thou must remember which

2 sortes of hempe male female ye male hath seeds of sund cullers ye fema

ber which is most claye grounde, and that plowe fyrst, and let it lye a good space or thou sowe it, be cause the frost, the rayne, the wynde, and the sōne maye cause it to breake smal, to make much mold and to rygge it. And to plowe a square forow, the brede and the depnesse all one, and to laye it close to his felow. For the more forowes ẏ more corne for a generall rule of all maner of cornes. And ẏ maye be proued at the cōmynge vp of all maner of corne to stande at the landes ende, and loke towarde the other ende. And then maye ye se howe the corne groweth.

¶ Howe to sowe both peese and beanes.

Thou shalte sowe thy peese vpon the cleye grounde and thy beames vpon the barly ground, for they wold haue ranker groūd then pees. Howebeit some husbandes holde opynyon that byg and styffe grounde, as claye, wolde be sowen wyth bygge ware, as beanes, but me thynke the contrarye, for and a drye somer come his beanes wyll be shorte. And yf the grounde be good put the more beanes to the pees, and the better shal they yelde, when they be thresshed. And if it be very ranke grounde: as is muche at euerye towne syde, where catel doth resorte, plowe not ẏ lande tyll ye wyl sowe it, for and ye do, there wyl come vp kedlokes & other wedes. And then sowe it with beanes, for and ye sowe pees the kedlokes wyll hurte them. And when ye se sesonable tyme sowe both pees and beanes, so that they be sowē in the begynniug of Marche. Howe shal ye know seasonable tyme, go vpon ẏ lande that is plowed and yf it synge or crye or make any noyse vnder thy fete then it is towete to sowe, and yf it make

no noyse

no noyle and wyll beare thy hoyles, then sowe in the name of God, but how to sowe. Put thy pees into thy hopper and cast abrode thonge of ledder or of garth webbe of an eine longe fasten it both endes of the hopper, and put it ouer thy head lyke a leyshe. And stande in the myds of ꝑ lande where the sacke lyeth, the which is most conuenyent for fylling of thy hopper, and set thy lefte fote before and take an handfull of pees. And when thou takest vp thy ryght fote, then caste thy pees fro the all abrode, and when thy lyfte fote ryseth take an other handful, & when thy ryght fote ryseth, then caste them fro ꝑ. And so at euery two paces thou shalt sowe an handfull of pees, and so se that thy fote and thy hande agre, and then ye shal sowe euen. And in your casting ye must opē as wel your fyngers as your hande, and the hyer and the farther that ye caste youre corne, the better shall it spryede, excepte it be a greate wynde. And yf the lande be very good and wyll breake smalle in the plowynge, it is better to sowe after the ploughe, then tary any lenger.

¶ Sede of discrecyon.

There is a sede that is called discrecyon, & yf a husbande haue of that sede and myngle it amonge his other cornes, they wyll growe much the better, for that sede wyl tel hym howe many castes of corne euery lande ought to haue. And a yonge husbande & may fortune some olde husbande haue not sufficyent of that sede, & he that lacketh let hym borow of his neyghboures that haue. And his neighbores be vnkynd if they wyll not lende this yonge husbande parte of this

sede, for this sede of dyscressyon hath a wonders propertye, for the wore ẏ it is taken of or lent of, the more it is. And therfore me semeth it shuld be more spirytual then temporal, wherin is a greate diuersyte. For a temporal thyng the more it is deuided the more it is (Verbi gratia.) For ensample I put case, a wyfe brynge a lofe of breade to the church to make holy bread of, whē it is cut in many smale peces & holy breade made thereof, there may be so many men, wemen, and chyldren in the churche, that be that tyme that the prest hath delt to euery one of them a lytle pece, there shall neuer a crome be lefte in the hamper. And a spirytuall thing is as Pater noster, or prayer that any man can say: let hym teach it to .xx. a. C. or to a. M. yet is the prayer neuer the lesse but much more. And so this sede of discressyon is but wysdome & reason, and he that hath wysdom, reason and discression may teach it, and informe other men as he is bounde to do: wherin he shall haue thanke of god and he doth but as god hath cōmaunded hym by his gospell. (Quod gratis acceptis gratis date,) that thyng that ye take frely geue it frely agayne and yet shall ye haue neuer the lesse.

¶ Howe all maner of corne shulde be sowen.

But yet me thynke it is necessary to declare howe all maner of corne shulde be sowen, and howe muche vpon an ancre moste comenly, and fyrste of pees and beanes. An acre of grounde by the statute that is to say .xvi. fote & a halfe to the perch or pol, four perches to an ancre in bredth, & .xl. perches to an ancre in length, may be metely wel sowen wt two London busshels of pees, ẏ which is but two strykes in other places.

And

And yf there be the fourth part beanes, then wyll it haue halfe a London bushell more, and yf it be halfe beanes it wyll haue thre London bushels, and more, yf it be of beanes it wyll haue .iiii. London bushels fully, & that is halfe a quarter. Because the beanes be great and growe vp streyght and do not spreade and go abrode as pees do. An arte of good beanes is worth an acre and a halfe of good pees, because ther wyll be more bushels. And the best property that longeth to a good husband, is to sow all maner of corne thicke ynough and specyally beanes or barley, for cõmenly they be sowen vpon ranke grounde, and good ground wyll haue the burthen of corne and of wood. And as muche plowyng and harrowyng hath an acre of grounde, and sowe therupon but one bushell, as and he sowed .iiii. bushels. And vdoubted one bushel may not geue so much corne agayne as .iiii. bushels, though the thre bushels that he sowed more be alowed and set apart. And one bushell & an halfe of whyte pees or grene pees, wyll sow as much ground as .iii. bushels of gray pees and that is because they be so small the husbande nede not to take so great an handful. In some countreys they begyn to sowe pees sone after Chrystmas, and in some places they sow both pees and beanes vnderforow, and those of reason must be sowen be tyme. But for the moste generalyte to begyn sone after Candelmas is good season, so that they be sowen or the begynning of March or sone vpon. And specyally let them be sowen in the olde of the mone. For the opinyon of olde husbandes is, that they shulde the better cod and the sower be rype. But I speake not of hasty pees, for they

they be sowen before Chrystmas. &c.

¶ To sowe barley.

EVery good husband hath his barley falow wel donged and lyeng rygged al the depe & colde of wynter, the which ryggyng make the lande to be drye, & the doting maketh it to be melowe and ranke. And yf a drye season come before Candelmas or sone after, it wolde be caste downe, and water forowed bytwene the landes that the wete reste not in the rayne, and in the begynnynge of Marche rygge it vp agayne, and to sow in euery acre fyue London busshels, or .iii. at the leste, and some yeres it may so fortune that there cometh no seasonable wether before march to plowe his barley earth. And assone as he hathe sowen his pees and beanes, then let hym cast his barly earth and shortly after to rigge it agayn, so that it be sowen before Apryl. And yf ẏ yere tyme be past, then sowe it vpon the castyng, It is to be knowen that there be thre maner of barleys, that is to say sprot barley, longe eare, and beare barley that some men call byg. Sprot barley hath a flat eare most comenly .iii. quarters of an ynch brode and .iii. ynches longe, & the corners be very great and whyte, & it is the best barley. Long eare hath a flat eare halfe an ynch brode and four inches & more of length. But the corne is not so great nor so whyte, and soner it wyll tourne and growe to the otes. Bere barley or byge wolde be sowen vpon lyghte and drye grounde, and hathe an eare .iiii. ynches of length or more sette foure square, lyke peke wheate, smal cornes & lytle floure. And that is the worst barley, and .iiii. London bushels are suffycient for an acre. And in some countreys

they do not sowe theyr barley tyll Maye, & that is most comenly vpon grauell or sandy grounde. But that barley generally is neuer so good as ẏ. that is sowen in March. For yf it be very dry wether after it be sowen, that corne that lyeth aboue lyeth drye and hath no moysture, and that that lyeth vnderneth cometh vp, & when rayne cometh, then spritteth that, that lyeth aboue, and oftimes it is grene when the other is rype, and when it is thresshen there is much lyght corne. &c.

¶ To sowe otes.

And in Marche is tyme to sowe otes, and specyally vpon lyght ground & dry: howe be it they wyl grow on weter grounde thē any corne els for wete ground is good for no maner of corne, and thre London bushels wyll sowe an acre. And it is to be knowen that there be thre maner of otes, that is to say, red otes, blacke otes and rough otes. Red otes are the best otes, when they be thresshed they be yelowe in the bushell, & very good to make otemeale of. Blacke otes are as greate as they be, but they haue not so muche floure in them, for they haue a thycker huske and also they be not so good to make otemeale. The rough otes be the worste otes, and it quyteth not the coste to sow them. They be very lyght & haue longe tayles, wherby they wyll hange each one to other. All these maner of otes weare ẏ ground very sore & maketh it to be quicke. A yong husband ought to take hede howe thycke he soweth al maner of corne two or thre yeres, and to se howe it cometh vp, & whether it be thycke ynough or not and yf it be to thynne, sowe thycker the next yere and yf it be well, holde hys hande there other yeres, and

4 bushē sow on one dre of blac & of white

ree, and yf it be to thynne, let hym remembre hym selfe whether it be for the vnseasonablenesse of the wether or feare of thynne sowyng, and so his wis dome and discression must deserne it.

¶ To harrowe all maner of cornes.

NOwe these landes be plowed and the cornes sowen, it is conuenyente that they be well harrowed or as crowes, doues, and other byrdes wyl eate and beare away the cornes It is vsed in many countreys husbandes to haue an ore harrowe, the whiche is made of fyre small peces of tymber called harrowe bulles, made eyther of asshe or oke, they be two yardes longe, and as muche as the small of a mans legge, and haue shottes of wood put thorowe them lyke lathes & in euery bulle are fyre sharpe peces of yron called harrowe tyndes, set somwhat a slope forwarde, and the formast slote must be bygger then the other bycause the fote teame shall be fastened to the same with a shakyll or a with to drawe by. This harrowe is good to breake the great clottes, and to make much mold, & thē the horse harrowes to come, after to make the clottes smaller, & to laye the ground euen. It is a great labour and payne to the oxen to go to harrowe for they were better to go to the plough two dayes then to harrow one day. It is an olde sayinge the ore is neuer wo tyll he to the harrowe go. And it is bycause it goth by twytches, and not alwaye after one draughte. The horse harrowe is made of fyue bulles, and passe not an eine of lengthe, and not so muche as the other but they be lyke sloyted and tinded. And when the corne is well couered thē it is harrowed ynough. There be horse harrowes ꝑ haue tindes

of wood, and thoſe be vſed much about Ripppō and ſuch other places where be many bulder ſtones, for theſe ſtones wolde were the yron to ſone. And thoſe tyndes be moſt comenly of the ground ende of a ponge aſche, & they be moze then a fote longe in the begynnyng & ſtande as muche aboue the harow as beneth. And as they were oz breake they dzyue them downe lower, and they wolde be made longe befoze oz they be occuppyed that they be dzy, foz then they ſhall endure & laſt much better, and ſtycke the faſter. The hozſes ꝑ ſhal dzaw theſe harrowes muſt be well kepte and ſhodde, oz els they wyll be ſone tyzed, and foze beate ꝑ they may not dzawe. They muſt haue hombers oz colers, holmes wzythed about theyz neckes, treſſes to dzawe by, and a ſwingle tree to holde ꝑ treſſes abzode, and a togewith to be betwene ꝑ ſwyngle tre and the harow. And yf the barley ground wyl not breake with harrowes but be clotty, it wolde be beaten with malles, & not ſtreyghte doune, foz then they beat the cozne into ꝑ earth. And yf they beate the clot on the ſyde it wyll the better breake And the clotte wyll lye lyght that the cozne maye lyghtly come vp. And they vſe to role their barley ground after a ſhoure of rayn, to make ꝑ grounde euen to mowe. &c.

¶ To falowe.

NOwe theſe huſbandes haue ſowen theyz pees, beanes, barley, & otes and harowed them, it is beſt tyme to falow in the latter ende of March and Apzyl, foz wheate, rye, & barley. And let the huſband do ꝑ beſt he can to plow a bzode fozow & a depe, ſo that he turne it cleane and lay it flat ꝑ it rere not on the edge, the which ſhal

Fallow

shall destroye all the thystles and wedes. For the depar and the broder that he goeth the more new molde and the greater clottes shall ye haue, and the greater clottes, the better wheate, for the clottes kepe the wheate warme all wynter, and at Marche they wyll melte and breake, and fall in many small peces, the which is a newe dongynge and refreshynge of the corne. And also there shall but lytell wedes grow vpon the falowes ꝑ are falowed for the plough goeth vnderneth ꝑ rotes of all maner of wedes & turned the rote vpwarde ꝑ it may not growe. And yf the lande be falowed in wynter tyme it is farre the worse for thre principall causes. One is all the rayne ꝑ commeth shall washe the lande & dryue away the donge and the good mold that the lande shalbe much worse. An other cause the rayne shall beate the lande so flat bake it so harde together that and a drye Maye come, it wyll be to harde to stere in the moneth of June. And the thyrd cause is the wedes shal take such rote or sturring tyme come, that they wyl not be cleane turned vnderneth, ꝑ which shalbe great hurte to the corne when it shalbe sowen, & specially in the tyme of weding of the same, & for any other thyng make a depe holowe forowe in ꝑ ryge of the lande, and loke well thou rest balke it not, for and thou do, there wylbe many thistles, & then thou shalt not make a cleane ryge at the fyrst sturryng, and therfore it must nedes be depe plowed, or els that shall not turne the wedes cleane.

Fallow not in winter.

¶ To cary out donge or mucke & to sprede it.

AND in the latter ende of Apryl and the beginnyng of May, is tyme to cary out his donge or mucke & to lay it vpon his bar-

Sow it

ley grounde. And where he hath barley this yere, sowe it with wheate or rye the nexte tyme it is falowed: and so shal he mucke all his landes ouer at euery seconde falow. But that husband that can fynde the meanes to carry out his donge, & to lay it vpon his land after it be ones styred, it is much better then to laye it vpon his falowe for dyuers causes. One is, yf it be layde vpon his falowe all that falleth in the hollowe rygge shall doo lytell good, for when it is rigged agayn, it lyeth so depe in the earth it wyll not be plowed vp agayne, excepte that when he hath spredde it. That he wyll with a shouyll or a spade caste out all that is fallen in the rygge. And yf it be layde vpon the sturrynge, at euery plowynge it shall medle the donge and the earth togyther, the whiche shall cause the corne muche better to growe and encrease, and in some places they lode not theyr donge tyl haruest be done, & that is vsed in the farther syde of Darbishyre called Scaresdale, Halonshyre, & so northwarde towarde Yorke and Ryppon, and that I call better then vpon the falow and specyally for barley, but vpon the fyrste sturrynge is beste for wheat and rye, and that his donge be layde vpon small heapes nyghe togither and to sprede it euenly and to leaue no donge there as the mucke hepe stode, for the moistnes of the donge shal cause the grounde to be rankē ynough. And yf it be medled with earthe as sholynges and suche other, it wyll last the lengar & better for barley then for wheat or rye, bycause of wedes. Horse donge is ẏ worst dong that is. The dong of all maner catel ẏ chew their cud is very good, & the dong of woues is best but it must be layde vpon ẏ grounde very thyn.

Dunge it when

To set

¶ To set out the shepe folde.

ALso it is tyme to set out the shepe fold in May and to set it vpon ẏ rye grounde yf thou haue any, and to flyt it euery mornyng or nyght, & in the morning when he cometh to his folde, let not his shepe out anone but rease them vp & let them stand styll a good season, that they may donge and pysse. And go amonge them to se whether any of them haue any mathes or be scabbed, and se them thre or four tymes vpon the one syde and as ofte on the other syde. And when the kelles be gone besyde ẏ ground, then let them out of the folde, and dryue them to the soundeste place of the felde. But he that hath a falow felde seuerall to hym selfe, let hym occupy no folde, for foldyng of shepe maketh them scabbed, & bredeth mathes, and when a storme of yll weder comethe in the nyght they can not flye nor go awaye, and that appeyreth them sore of theyr flesshe. But let that man that hath suche a seuerall falowe felde, let hym dryue.xx.xxx.or.xl.stakes accordynge to ẏ nomber of his shepe vpon his falowe where he wolde set his folde, and specyally in the farthest parte of the felde from thence as they came in, for the goyng vpon doth much good. And let the shep heard bryng his shepe to the stakes and the shepe wyl rub them on the stakes. And let the sheparde go about them tyll they be set, & thus serue them ii.or thre nyghtes, and they wyll folowe those stakes as he flyteth them and syt by them. And if any yll wether come they wyll eyse vp, & go to the hedge, and this maner of foldynge shall brede no mathes nor scabbe nor apeyre them of their flessh and shalbe great sauegard to the shepe for rotting

and in the mozning put them out of their pasture and ꝑ shalt not nede to bye any hurdels noz shepe flekes, but how ye shal saluc them oz dzesse them ye shall vnderstand in the chappter of shepe after.

¶ To cary wood and other necessaryes.

AND in May when thou hast falowed the grounde and set out thy shepe fosde & caryed out thy dong oz mucke: yf thou haue any wood cole oz tymber to cary, oz such other busynesse, that must nedes be done with thy carte oz wayne, then is tyme to do it. Foz then the way is lyke to be fayze and dzye, & the dayes longe, and that tyme the husband hath leest to do in husban dzye. Peraduenture I set one thyng to be done at one tyme of the yere, and yf the husband shuld do it, it shoulde be a greater losse to hym in another thyng. Wherfoze it is most conuenient to do that thynge fyrste that is most profytable to hym, and as sone as he can, to do the other labour. &c.

¶ To knowe dyuers maner of wedes.

IN the latter ende of May and the beginning of June, is tyme to wede thy cozne. There be diuers maner of wedes, as thistels, hedlockes dockes, cockedzake, darnolde, guldes, hadods dog fenel, mathes, terre, & dyuers other small wedes. But these be they that greue moste. The thystels is an yll wede rough and sharpe to handel, & freateth away the cozne nygh it, & causeth the sheaters not to shere clean. Hedlokes hath a lefe lyke capes, and beareth a yelow flour & is an yl wede and groweth in all maner of cozne and hath smal coddes, and groweth lyke mustard sede. Dockes haue a bzode leafe and dyuers hygh spyzes & very smal sede in the top, cockole hath a longe smal leafe

Weed Corn.

leaf and wyll beare .v. or .vi. floures purple colour as brode as a grote, & the sede is rounde & blacke and may well be suffred in bread corne but not in sede, for there in is much flour. Blacke is lyke vn to rye tyl it begynne to sede, & it hath many sedes lyke fenel sedes and hangeth downeward, and it may well be suffred in breade, for there is muche flour in the sede, & it is an opinyon that it cometh of rye. &c. Dernolde groweth vp strepght lyke an hye grasse, & hath longe sedes on eyther syde the sterte, and there is much flour in ꝑ sede, and groweth much amonge barley, & it is sayd that it cometh of smal barley. Goldes hath a shorte iagged leafe and groweth halfe a yard hygh & hath a yelowe flour as brode as a grote, & is an yll wede & groweth comenly in barley & pees. Hawdod hath a blewe flour & a fewe lytle leaues and hath fyue or syxe braunches flowred in the top, & groweth comenly in rye vpon leane ground, and doth lytle hurte. Dogfenel and mathes is both one, and in ꝑ cõmynge vp is lyke fenell, & beareth many whyte floures with a yelow sede, & it is the worst wede that is excepte terre, and it cõmeth most comenly when great wete cõmeth shortly after ꝑ corne be sowen. Terre is the worst wede, & it neuer doeth apere tyll the moneth of June and specyally whẽ there is greate wete in ꝑ mone or a lytell before, & groweth most in rye, and it groweth lyke kytches but it is much smaller, and it wyl grow as hye as the corne and with the weyght therof it pulleth ꝑ corne flat to the earth & freteth the eares awaye. Wherfore I haue sene husbandes mow doune ꝑ corne and it togither. And also with sharpe hokes to repe it as they do pees & make it dry, and then it

wyll be good fodder. There be other wedes not spoken of, as dee, netels, dodder and suche other do muche harme.

¶ Howe to wede corne.

NOwe it wolde be knowen howe these cornes shuld be weded: ẏ chefe instrument to wede wͭ is a paire of tonges made of wod and in the farther ende it is nicked to hold ẏ wede faster, & after a shoure of rayne it is best wedyng for then they maye be pulled vp by the rotes, and then it cometh neuer agayne and yf it be drye wether then must ye haue a weding hoke wͭ a socket set vpon a lytel staffe a yard longe. And this hoke wolde be well steled and grounde sharpe both behynde and before. And in his other hande he hath a forked stycke a yard longe and with his forked stycke he putteth the wede from hym and he putteth the hoke beyonde the rote of the wede & pulleth it to hym & cutteth the wede fast by the erth, and with his hoke he taketh vp the wede, & casteth it in the rayn and yf the rayne be ful of corne it is better it stande styll when it is cut & wydred but let hym beware ẏ he tread not to much vpon the corne and specyally after it be shot, and when he cutteth the wede that he cut not the corne, and therfore the hoke wolde not passe an ynch wyde. And when the wede is so shorte that he canne not with his forked stycke put it from hym and with the hoke pull it to hym, then must he set his hoke vpon the wede faste by the earth, and put it from hym, and so shall he cut it clean. And with these ii instrumentes he shall neuer stoupe to his worke, dogfenel, goldes, mathes, and kedlokes are yll to wede after this maner, they grow vpon so many

braunches

braunches harde by the earth & therfore they vse moste to pull them vp with their handes, but loke well that they pul not vp the corne withal, as for terre there wyll no wedyng serue.

¶ The fyrste slurryng.

Also in June is tyme to rygge vp thy fallowe, the whiche is called the fyrste slurrynge, and to plowe it as depe as he can for to turne the rotes of the wedes vpward that the sonne and the drye wether maye kyll them. And an husbande can not conuenyently plow his lande and lode oute hys donge both vpon a daye with one draught of beastes, but a husbande may well lode out hys donge before none, and to lode haye or corne at after none, or he maye plowe before none, and lode haye or corne after none with the same draughte, and no hurte to the catell because in lodyng of hay or corne the catel is alway eatyng or beytynge, and so they can not do in lodynge of donge and plowynge.

¶ To mowe grasse.

Also in the later end of June is tyme to begyn to mow yf thy medow be wel growē but howe so euer they be growen in July they must nedes mowe for dyuers causes. One is it is not conuenient to haue hay & corne both in occupaciō at one tyme. Another is the yonger & the grener that the grasse is, the softer and ꝑ sweter it wyll be when it is hay, but it wyl haue the more wyddrynge, and the elder the grasse is, the harder and dryer it is and the worse for all maner of catell, for the sedes be fallen the whiche is in maner of prouandour, and it is the harder to eate and to chowe. And another cause yf drye wether come it

wyll

wyl dyge and burne vpon the ground & waſt it away. Take hede thy mower mowe cleane & hold doune the hinder hande of his ſyth, that he do not endent the graſſe, and to mowe his ſwath cleane thorow to that that was laſt mowen before, that he leaue not a mane betwene. & ſpecially in the comen medow but in the ſeuerall medow it maketh the leſſe charge, and that the moldwarpe hylles be ſpred and the ſtyckes cleane pycked out of thy medowe in Apryl or the begynnyng of May.

¶ Howe forkes and rakes ſhulde be made.

A Good huſbande hath his forkes & rakes made redy in the wynter before, and they wolde be gotte betwene Mighelmas and Martylmaſſe, and beyked, and ſet euyn to lye vpryght in thy hande, and then they wyll be harde, ſtyffe, and dyge. And when the huſband ſytteth by the fyre & hath no thyng to do then may he make them redy, & toth the rake with dyge withy wood and borе þ wholes with his wymble both aboue and vnder, and dryue the teth vpwarde faſte and harde, & then wedge them aboue with dry wood of oke, for that is harde, and wyll dryue & neuer come out. And yf he get them in faſt tyme, all the baabyng & dryeng that can be had ſhall not make them harde & ſtyffe, but wyl alway be plyeng for they bemoſt comenly made of haſel and with, and thoſe be the fyrſt trees that blome & ſpecyally haſell, for it begynneth to blome as ſone as the leafe is fallen, & yf the rake be made of grene, wod the head wyl not abyd vpon the ſteale & the teth wyl fal out when he hath moſt nede to them, & let his worke and loſe much hay. And ſe that thy rake & forke lye vpright in thy hand, for & the one end of

thy

thy rake or thy fyde of thy forke hāge downward then they be not handsome nor easy to worke with

¶ To tedde and make hay.

When thy medowes be mowed they wold be wel tedded & layd vpon ꝑ euen groūd and yf ꝑ grasse be very thicke it wold be shaken with handes or with a short pycforke, for good tedding is cheke point to make good hey for then shal it be wydded all lyke or els not: & when it is well wydded on the ouer syde and dry, then turne it cleane before none as sone as the dewe is gone. And yf thou dare trust the wether then let it lye so all nyght, & on the next day turne it agayne before none, & toward nyght make it windrowes and then in smal hey cockes, and so to stande one nyght at the leest and swete, & on the nexte fayre day cast it abrode agayn & turne it ones or twyse and then make it in greter hey cockes, & to stand so one nyght or more, that it may vngiue & swete for & it sweate not in the hey cockes it wyl sweat in the mowe, & then it wyl be dusty & not holsom for horse, beastes, nor shepe. And when it standeth in the cockes it is better to lode and the more hey may be loded at a lode and the faster it wyll lye. Which hey cometh of a grasse called crofote, and groweth flat after the earth, & beareth a yelowe flour halfe a yarde hygh and more, & hath many knottes toward the rote, and it is the best hey for horses and beastes, & the sweteste yf it be wel got but it wyll haue much more widdryng then other hey, for els he wyll be pysse hym self & waxe hote & after dusty. And for to know whē it is widdred ynough make a lytel rope of the same ꝑ ye thinke shulde be moste greneſt, & twine it as hard toge-

ther

ther betweene your handes as ye can, and so being harde twin:d let one take a knyfe and cut it faste by your hande, and the knottes wyll be moyste yf it be not dyye ynough. Shorte haye and ley hay is good for shepe, and all maner of catell yf it be wel gette. A man maye speake of makynge of hey, and gettynge of corne, but God disposeth and ordereth all thynges.

¶ Howe rye shulde be shorne

AND in the latter ende of July or the beginninge of August is tyme to sheare rye the which wold be shorne clene & fast bounde And in some places they mowe it, þ which is not so good to the husbandes proffet, but it is the soner done. For when it is mowen it wyll not be so fast bounden, & he can not gather it so cleane but there wyl be much lost, & taketh more roumein þ barne then shorne corne doth. And also it wyl not kepe nor saue it selfe from rayn or yl wether whē it standeth in the coute as þ shorne corne wyl do.

¶ Howe to sheare wheate.

WHeat wold be shorne clean & harde bounden in lyke maner, but for a generall rule take good hede that the sherers of al maner of wheat corne cast not vp their hādes hastely for then all the lose corne and the strawes that he holdeth not in his hande flyeth ouer his hed and are lost, and also it wyll pull of the eares, and specyally of the cornes þ be very rype. In some places they wyll shere their cornes hygh, to thentent to mow their stubble, outher to thacke or to bren, yf they so do they haue great cause to take good hede of the sherers: for if þ eares of the corne croke doune to the erth, yf the sherer take not good hede

and

and put vp the eare or he cut ẏ stray, as many eares as be vnder his hoke or cycle fall to the earth and be loste, and when they mowe the stubble it is great hinderaunce to the profyte of the ground And in Somersetshyre about zelcestre and Martok, they do sheare theyr wheate very lowe, and all the wheate strawe that they purpose to make thacke of, they do not thresshe it, but cutte of the eares and bynde it in sheaues and call it rede, and therwith they thacke theyr houses. And yf it be a newe house they thacke it vnder theyre fote, the whiche is the beste and the surest thackynge that can be of strawe, for crowes and doues shall neuer hurte it.

¶ To mowe and sheare barley and otes.

Barly and otes be most comenly mowē and a man or a womā folowyng the mower wt a hande rake halfe a yarde longe with. vii. or. viii. teth in his left hande & a syckle in ẏ ryght hande, & with the rake he gathereth as muche as wyl make a shefe. And then he taketh the barly or otes by the toppes & pulleth out as much as wyl make a bande and casteth the bande from him on the lande, and with his rake and his sycle taketh vp the barley or otes, and layeth them vpon the bande, and so the barley lyeth vnbounden thre or four dayes yf ti be fayre wether, & then to bynde it. And when the barly is led away ẏ landes must be raked, or els there wyll be much corne lost, & yf the barley or otes lye they must nedes be shorne.

¶ To reape or mowe pees and beanes.

Pees and beanes be most comenly last reped or mowē of diuers maners: some wt sickels some with hokes, & some with staffehokes.

And

And in som places they lay them on repes, & whe they be dry they lay them togither on heapes lyke hey cockes and neuer bynd them. But ꝑ best way is when the repes be dry to bynde them, & to set them on the ryge of ꝑ landes thre sheues togither mowers geld not your beanes, ꝑ is to say, to cut ꝑ beanes so hye ꝑ the nethermost cod grow styll on the stalke, & when they be boundē they ar ꝑ more redier to lode & vnlode, to make a reke & to take fro the mowe to thresh. And so be not the repes.

¶ Howe all maner of cornes shuld be tythed.

NOwe all these cornes before specifyed, be shorne, mowed, roped, bounden vp, & layd vpon the ryge on the land. Then let ꝑ husband take hede of gods cōmaundement, & let him go to ꝑ end of his land and begyn & tel .x. sheues and let hym cast out the .x. sheke in ꝑ name of god and so to perule from lande to lande, tyll he haue truly tithed all his corne. And beware & take hede of the saying of our Lord by his prophet Malachias, the which sayth (Qui mihi non dedistis decimas et primicias id circo in fame et penuria maledicti estis.) That is to say, bycause ye haue not giuen to me your tithes & your fyrst frutes, therfore ye be cursed and punished with honger & penury. And accordyng to that saynt Austen sayth. (Da decimas alioquin incides in decimam partez angelorz qui de celo corruerunt in infernū.) That is to saye, geue thy tithes truly, or els ꝑ shalt fall amonge the tenth part of angels ꝑ fel from heue into hel, ꝑ which is an hard worde to euery man that ought to geue tythes, & doth not geue them truly. But saint Austen saith a confortable worde agayn to them ꝑ geue their tithes truly, that is to

saye.(Decime sunt tributa gentium animarum.) Tythes are tributes or rewardes to neoy soules and further he sayeth. (Si decimam dederis non solum habundantiã fructuum recipies,seo etiam sanitatem corporis et anime consequeris) Whiche is to saye, yf thou haue gyuen thy tythes truly thou shalt not only receiue the profyte & the habundaunce of goodes, but also helth of bodye and soule shall folowe. Wolde God that euery man knewe the harde worde of our Lorde by his prophet Malachias,and also ꝑ confortable wordes of the holy sayncte Austen. For then wolde I trust verely, the tythes shulde be truly geuen.

¶ Howe all maner of corne shulde be couered.

NOw theise cornes be shorne & bounden and the tythes cast out,it is tyme to couer thẽ, shoke them or halfe throue them,but couering is the best way of all maner of whyte corne. And that is to set foure sheues of one syde & foure sheues on the other syde & two sheues aboue of ꝑ greteste bounden harde nigh to the nether ende,the which must be set vpward & the top downwarde spredde abrod to couer all ꝑ other sheues. And they wyll stande best in wynde and saue them selfe best in rayne, and they wolde be set on the ryge of the lande and the syde sheues to leane together in the toppes and wyde at the grounde,that the wynde maye go through to drye them. Pees and beanes wolde be set on the ryge of the lande.iii.sheues together the toppes vpwarde & wrythen togyther and wyde beneth ꝑ they may the better wyder.

¶ To lode corne and mowe it.

When all these cornes be drye and wythered ynough, then lode them into the barne and

laye euery corne by it selfe. And yf it be a wete har uest make many mowes, & yf thou haue not hou= syng ynoughe, then it is better to laye thy pees and beanes without vpon a rele then other corne & it is better vpon a scaffold then vpon the grou̅d for then it muste be well hedged, for swyne and catell and the ground wyl rotte the bothome, and the scaffolde sayeth bothe hedgyng and rottyng, but they must be well couered both. And the hus= bande may set shepe or catell vnder the same scaf folde, and wyll serue hym in steade of an house, yf it be well and surely made. &c.

¶ The seconde sturrynge.

IN August and the beginnyng of September is tyme to make his second sturring, & moste comenly it is cast doune & plowed amaine so row not to depe nor to eb, so he turne it clene. And yf it be cast it wolde be water forowed betwene the landes there as the rayne shuld be, & it wyl be the dyper when the lande shulde be sowen. And yf the landes lye high in the ryge and hygh at the rayne and lowe in the myds of the syde that the water maye not run easely into the rayne, as I se dayly in many places. The let the husband serthis plough tyze or foure sote from the ryge & cast all the ryge on both sydes, and when the ryge is caste, set his plough ther as he began & vp the remnaut of the lande and so is the land both cast and rigged and all at one plowyng. And this shall cause the lande to lye rounde when it is sowen at the nexte tyme, and then shall it not drowne the corne.

¶ To sowe wheate and rye.

ABoute Wychaelmas is tyme to sowe both whete & rye, whete is moste comenly sowen vnder

vnder the forowe, that is to saye cast it vpon the falowe and then plowe it vnder. And in some places they sowe their wheate vpon theyr pees stubble, the whiche is neuer so good as that, that is sowen vpon the falowe, and that is vsed where they make falow in a felde euery fourth yere. And in Essex they vse to haue a chylde to go in the forowe before the horses or oxen, with a bagge, or a hopper full of corne, and he taketh his hande full of corne, by lytell and lytell casteth it in the sayde forowe. We semeth that chylde oughte to haue much discressyon. Howbeit there is muche good corne, & rye is most comenly sowen aboue & harowed, and .iii. London bushels of wheat & rye wyll sowe an acre. Some ground is good for wheate, some for rye, & some is good for both and vpon ye grounde sowe blende corne, that is both wheat & rye, which is the surest corne of growyng & good for the husbandes household. And this wheate ye shalbe medled wt rye must be suche wheat as wyl sone be rype, and ye is flaxen whete, polerd whete or whyte wheate. And ye shall vnderstande that there be dyuers maners of whetes, flaxen wheat hath a yelow eare and bare without anis, and is the bryghtest whete in the busshel, and wyll make the whytest breade, and it wyl weare the grounde sore, and is smal straw and growe very thycke, & is but small corne. Palerde wheate hath no anys thycke set in the eare, and wyll sone fal out and is greater corne and wyl make whyte bread, whyte wheat is lyke polard wheat in the busshell but it hath anys & the eare is four square & wyll make whyte breed. And in Essex they call flaxen wheat white wheat. Red wheat hath a flat eare an inch

brode full of anys and is the greatest corne & the brodest blades and the gretest straw, & wyl make white bread and is the ruddest of colour in ẏ bus shell. Englyshe wheat hath a dun eare fewe anis or none, and is the worst whete saue peeke whete Peeke wheat hath a red eare full of anis thyn set and ofte tymes it is flyntered, that is to say smal corne wringeled and dryed & wyl not make white bread, but it wyl growe vpon colde grounde.

¶ To threshe and wynowe corne.

This wheate and rye that thou shalt sowe ought to be very clene of wede, & therfore or thou thresshe thy corne open thy sheues and pyke oute all maner of wedes, & then threshe it and wynowe it clene & so shalt thou haue good clene corne another yere. And in some countries about London specyally, and in Essex & Kent they do fan their corne, the which is a very good gyse, and a great sauegarde for shedynge of the corne; And when thou shalt sell it, yf it be wel wynowed or fande, it wyll be solde the derer, and the lyghte corne wyll serue the husbande in his house.

¶ To seuer pees, beanes, and fytches.

When ẏ hast threshed thy pees and beanes after they be winowed, and or thou shalt sow them or sell them let thē be wel reed with siues, and seuer in .iii. partes the great from the small, & thou shalt get in euery quarter a London busshel or there about. For the small corne lyeth in the holow and voyde places of ẏ great beanes, and yet shal the great beanes be solde as dere as and they were all togyther, or derer, as a man may proue by a familyar ensample. Let a mā bye a .C. heryngeś two heryngeś for a penny and another

ther.C.herynges.iiii.for a penny, and let hym sell
these.ii.C.herynges agayne.v. herynges for.ii.d.
now hath he lost.iiii.d. For.C. heringes.ii.for.i.d
cost.v.s.and.C.hering.iii.for a penny cost.iii.s.&
iiii.d.the whiche is.viii.shyllinges and.iiii.d.and
when he selleth.v. herynges for.ii.d.xx. herynges
cometh but to.viii. d.and there is but.xii.score he
rynges,and that is but.xii.grotes and.xii.grotes
and that cometh but to. viii.s. & so he hathe loste
iiii.d & it is bycause there be not so many bargay-
nes,for in the byeng of these.CC.herynges there
be.v.score bargaynes. And in the sellynge of the
same there be but.xlviii.bargayns, and so is ther
loste.x.herynges.the which wolde haue bene two
bargaynes mo,and then it had bene euyn & mete.
And therfore he that byeth grose sale,& retayleth
must nedes be a wynner,and so shalt thou be a lo
ser yf thou sell thy pees,beanes,and fytches toge
ther for then thou sellest grose sale. And if thou se
uer them in thre partes then thou doest retayle,
wherby thou shalt wynne.

¶ Of shepe and what tyme of the yere the
rãmes shulde be put to the ewes.

A Man husbande can not well thryue by hys
corne wout he hath other catel nor by his
catell without corne,for els he shalbe a by
er,a borower,or a begger,& bicause that shepe in
myne opinyon is the moste profytablest catel that
a man can haue,therfore I purpose to speke first
of shepe. Then first it is to be knowen what tyme
thou shalt put the rãme to thy ewes,and therin I
make a distincyon,for euery man may not put to
their rãmes all at one tyme, for and they do,there
wyl be great hurte & losse,for that man that hath

the best shepe pasture for wynter, and sone spryn-
ging in the beginning of ẏ yere, he may suffre his
rammes to go with his ewes all tyme of the yere,
to blyssome or eyde when they wyll, but for the co
men pasture it is tyme to put to his rammes at ẏ
Exaltacyon of the holy crosse, for then the bucke
goeth to the rotte, and so wolde the ram. But for
the comen husbande that hath no pasture but the
comen feldes. It is tyme ynough at the feaste of
saynt Michaell the archangell. And for the poore
husband of the Peeke or such other, that dwel in
hilly & high ground that haue no pastures nor co-
mon feldes, but alonly the comen heth. Simon &
Jude daye is good tyme for them, and this is the
reason why. An ewe goth with lambe .xx. wekes,
and shal eiane her lambe in the .xxi. weke, & yf she
haue not conuenyent newe grasse to eat, she maye
not geue her lambe mylke, and for want of mylke
ther be many lambes peryshed & lost, and also for
pouertie the dammes wyll lacke mylke & forsake
their lambes, and so often tymes they dye both in
suche harde countreys.

¶ To make an ewe to loue her lambe.

If thy ewe haue mylke and wyll not loue her
lambe put her in a narrow place made of bor
des or of smoth tronse a yard wide & put the
lambe to her and socle it, and if the ewe smite the
lambe with her hed, bynde her hed wt a hey rope
or corde to the syde of the pen, and yf he wyll not
stand syde long call the ewe & geue her a lytel hey
and tye a dog by her that she maye se hym, & this
wyll make her to loue her lambe shortely. And yf
thou haue a lawbe dead wherof the damme hath
much mylke, flee that lambe & tye that skyn vpō
another

another lābes backe that hathe a sory dāme with lytell mylke, & put the good ewe & that lambe to gither in the pen, & in one oure she wyl loue ẏ lābe and then ẏ maye take thy sory weke ewe away, & put her in another place, & by this meanes ẏ may fortune to saue her lyfe & thy lambes bothe.

¶ What tyme lambes shulde be wayned.

IN some places they neuer seuer theyr lambes from theyr dammes & that is for two causes One is in the best pasture where the rams go alway with their ewes ther it nedeth not, for the dams wyll wax drye & wayne their lambes them selfe. Another cause is, he that hath no seuerall & sound pasture to put his lambes vnto when they shulde be wayned, he must eyther sell them or let them souke as longe as the dams wyll suffre thē and it is a comen saying that the lambe shall not rotte as longe as it sowketh, excepte the damme wante meat. But he that hath seueral and sound pasture it is tyme to wayne theyre lambes when they be.xvi. wekes olde or. xviii. at the fartheste: and the better shall the ewe take the ram agayne. And the pore man of the Peeke countre and such other places where they vse to mylke their ewes, they vse to wayne theyr lambes at twelue wekes olde, and to mylke their ewes fyue or syxe wekes &c. But those lambes be neuer so good as the other that souke longe and haue meat ynough.

¶ To drawe shepe & seuer thē in dyuers partes.

THen thou grasyer that hast many shepe in thy pasturs, it is conuenient for ẏ to haue a shepefolde made with a good hedge or a pale, the which wyl receyue all thy shepe easely ẏ go in one pasture in a drye place, and adioynyne

to the ende of the same, make another lytell folde that wyll receyue. lxxxx. shepe or mo, & both those foldes must haue eyther of them a gate into ether pasture, and at the ende of that folde make another lytle folde that wyll receyue. xl. shepe or mo, and betwene euery folde a gate. And when the shepe are in the great folde, let. xl. of them or ther aboute come into the midle folde & shake the gate And then let the shepehearde turne them and loke them on euery syde, and yf he se or fynd any shepe that nedeth any helping or mending for any cause Let the shepheardc take that shepe with his hoke and put hym in the lytell folde. And when he hath taken all that nedeth any mendynge then put the other into whether pasture he wyll, and let in as many out of the great fold & take all those ỳ nede any handeling & put them into the lytel fold. And thus perúse them all tyll he haue done, & then let the shepharde go melte grece and handel all those that he hath drawen, and then shall not the great flocke be taried nor kept from their meat, and as he hath mended them so put thē into their pasture

¶ To helpe shepe.

IF any shepe ray or be tyled with dong about the tayle take a payre of sheres and clyp it away, and caste dry moldys there vpon, & if it be in the hete of somer it wold be rubbed ouer wt a lytell terre to kepe away the flyes. It is necessarye that a shepharde haue a borde set faste to the syde of his lytell folde to lay his shepe vpon whē he handleth them, and an hole bored in the borde with an auger, and therin a grayned stake of two fote longe to be set fast, to hange his ter bore vpō and then it shal not fal. And a shephard shuld not

go with-

go without his dogge, his shepe hoke, a payre of sheres and his terre boxe either with hym or redy at his shepfolde & he must teach his dog to barke when he wolde haue hym to run, when he wolde haue hym, & to leaue running when he wold haue hym, or els he is not a conning shephard. The dog must lerne it whē he is a whelpe, or els it wyl not be, for it is harde to make an olde dog to stoupe.

¶ To greace shepe.

If any shepe be scabed, the shepherd may perceiue it by the biting, rubbing, or scratting wt his horne & most comenly the wol wyll ryse & be thyn or bare in that place. Then take hym and shede the woll with thy fyngers there as the scab is, and with thy fynger lay a lytell terre therupon and stroke it a length in the bottome of the wol ẏ it be not sene aboue. And so shede the woll by and by, and lay a lytle terre therupon tyll thou passe ẏ sore, and then it wyll go no further.

¶ To medyll terre.

Let thy ter be medled with oyle, gose grece, or capons grece. These thre be the best for these wyll make the terre to ronne abrode, butter and swines grece when they be molten are good, so they be not salte, for terre of hym selfe is to kene and is a fretter and no healer, without it be medled with some of these.

¶ To make brome salue.

¶ A medecyne to salue pore mens shepe ẏ thinke terre to costly, but I dout not but and ryche men knowe it they wolde vse the same.

Take a shete full of brome cropes, leaues, blossomes and all, & chop them very small and then seth them in a pan of .xx. gallons

with renning water, tyll it begyn to waxe thycke lyke a gylly, then take two pounde of shepe suet molten, and a potell of olde pysse and as muche bryne made with salte, and put all into the sayde panne, and styrre it baout and then strayne it tho rowe an olde cloth and put it into what vessell ye wyll. And if your shepe be new clipped then make it luke warme, and then wasshe your shepe there with a sponge or a pece of an olde mantell or of a foldyng or such a softe cloth or wol, for spending to much of your salue. And at all tymes of ẏ yere after ye maye relent it and nede requyre, & make wyde sheydes in the wolle of the shepe, & anoynte them with it, and it shal heale the scabbe and kyll the shepe lyce, and it shal not hurte the wolle in ẏ sale therof. And those ẏ be wasshed wyl not take scabbes after yf they haue suffyciente meate, for that is the best grece ẏ is to a shepe to grece hym in the mouth with good meate, the which is also a great sauegarde to the shepe for rottyng, except there come myldewes, for he wyl chose the best yf he haue plenty. And he that hath but a fewe shepe moderate this medecyne accordyng.

¶ If a shepe haue mathes.

If a shepe haue mathes ye shall perceyue it by her byting or fyskyng, or shaking of her tayle and most comenly it is moyst & wete, and if it be nigh vnto ẏ tayle it is ofttymes grene & fyled with his dong, and then the shepheard must take a payre of sheres and clyp away the woll bare to the skyn, and take a handful of drye muldes and cast the muldes therupon to drye vp the wete and then wype the muldes awaye a lay terre there as the mathes were and a lytel further, & thus loke

them

them euery day & mende them yt they haue nede.

¶ Blyndnesse of shepe and other diseases and remedyes therfore.

There be some shepe þ wyll be blynde a seson and yet mende agayn. And if þ put a lytel tarre in his eye he wyl mende þ rather, ther be diuers waters and other medecins wolde mende hym, but this is moste comen medecyne þ the shepeheardes vse.

¶ The worme in a shepe fote & helpe therfore.

There be some shepe þ haue a worme in hys fote þ maketh them to halte. Take þ shepe and loke betwene his clefe, & there is a lytell hole as muche as a great pyns hed, & therin groweth fyue or syxe blacke heares lyke an ynch long and more take a sharpe poynted knyfe & slyt the skyn a quarter of an ynch longe aboue the hole and as much beneth, & put his one hande in the holow of the fote vnder the hinder clefe & let his thombe a boue almost at the slyt and thrust his fyngers vnderneth forward, & with your other hande take þ blacke heres by the end or wt the knyfes poynt, & pul all the heares a lytel and a lytel & thrust after his other hande with his fynger & his thombe, & there wyl come out a worme lyke a pece of flesshe nigh as much as a lytel fynger. And whē it is out put a lytel tar into þ hole & it wyl be shortly hole.

¶ The blode and remedy yf it come betyme.

There is a sykenes among shepe is called þ blode, that shepe that hath that wyl dye sodenly and or he dye he wyll stande styl and hange doune the head & other while quake. If the shepe herd can espye hym take hym and rub him about the head, and specyally about his eares and vn-

der

der his eyen, and with a knyfe cut of his eares in the myddes, and also let hym blede in a vayne vn der his eyen, and yf he blede wel he is lyke to lyue and if he blede not then kyl hym & saue his flesshe for yf he dye by hym selfe the flesh is lost, and the skyn wyll be ferre roddier lyke blode more then a mother skyn shalbe. And it taketh moste comenly of the fattest and best lyuinge.

¶ The pockes and remedy therfore.

The pockes appere vpon the skyn, & ar lyke red pumples as brode as a farthyng, and there wyl dye many. And the remedy ther fore is to handle all thy shepe, & to loke on euery parte of their bodyes, & as many as ye fynd take therwith, put them in freshe newe grasse & kepe them fro their felowes, & to loke his flocke ofte & drawe them as they nede. And yf it be in somer tyme þ there be no frosse then washe them. Howe be it some shepherdes haue other medecynes.

¶ The woode yuell and remedye therfore.

There is a syckenes among shepe is called þ wood yuel. And that cometh in the spryng of the yere & taketh them moste comenly in the legges or in the necke, & maketh them to halt and holde their necke a wry. And the moste part þ haue that sickenes wyl dye shortly in a day or two The best remedy is to washe them a lytell and to chaunge their grounde & to bryngе them to lowe ground & freshe grasse. And þ syckenes is moste co menly on hylly groũde, ley groũde, & ferny groũd. And some men vse to let them blode vnder þ eye in a vayne for the same cause.

¶ To washe shepe.

In June

IN June is tyme to shere shepe, and or they be shorne they muste be very well washen, the which shalbe to the owner great profyte in ye sale of his woll & also to the cloth maker, but yet bewace ye thou put not to many shepe in a pen at one time nother at the washing nor at the shering for feare of murdering or ouerpressyng of their fellowes, & that none go away tyl he be clene washe and se that they ye holde the shepe by the hed in ye water, holde his hed high ynough for drowninge.

¶ To sheare shepe.

TAke hede of the sherers for twinchyng the shepe with ye sheres and specyally for pricking with the poynt of the sheres, and the shepharde be alway redy with his tarbox to salue them. And se that they be well marked both eare marke, pyche marke, and rodell marke, & let the woll be well folden or wonde with a woll wynder that can good skyl therof, the which shal do much good in the sale of the same.

¶ To drawe & seuer the bad shepe from ye good.

WHen ye hast all shorne the shepe, it is then best tyme to draw them, & to seuer them in dyues sortes, the shepe that thou wylt fede by them selfe, the ewes by themselfe, ye stare hogges and theyues by them selfe, the lambes by them selfe, wedders and the rames by them selfe yf thou haue so many pastures for them, for ye biggest wyll beate the weakest with his heed. And of euery sorte of shepe it maye fortune there be some that lyke not and be weake, those wolde be put in freshe grasse by them selfe and when they be a lytell mended then sell them, and ofte chaunge of grasse shall mende all maner of catell.

What

¶ What thynges rotteth shepe.

It is necessary that a shepheard shulde know what thynge rotte shepe that he myght kepe them the better. There is a grasse called Yper wort, and hath a longe narow leafe lyke a speare head and it wyl grow a fote hygh, and beareth a yelowe flour as brode as a peny, and it groweth alway in lowe places where the water is bled to stande in wynter. Another grasse is called penne grasse, and groweth lowe by the earth in marshe grounde, and hath a leafe as brode as a penny of two pens and neuer beare the flour. All maner of grasse that the lande flode commeth ouer is yll for shepe bicause of the sande and fylth that sticketh vpon it. All marres grounde and marshe ground is yll for shepe, the grasse that groweth vpon fallowes is not good for shepe, for ther is much of it wede, and oftymes it cometh vp by the rote and that bringeth earth with it: and they eate both. ¶ Wodewe grasse is not good for shepe, & that shalt knowe two wairs. One is by the leaues of the trees in mornynge, and specially of okes, take the leaues and put thy tong to them, & thou shalt fele lyke honny vpon them: and also there wyl be many lyttel vpon the grasse & that causeth the mylde dew, wherfore they may not wel be let out of the folde tyll the sonne hath dominacyon to dry them away. Also hungerrotte is the worst rot that can be, for there is neither good flesshe nor good skyn, and that cometh for lacke of meate, & so for hunger they eate such as they can fynde, & so wyl not pasture shepe, for they seldom rotte but with myl dewes, and then wyl they haue much tallow and flesshe, and a good skyn. Also whyte snayles be yll

for

for shepe in pastures and in salowes. There is an nother rotte is called pellet rot, and that cometh of great wete specyally in wode countreys where they can not drye.

¶ To knowe a rotten shepe dyuers maner of wayes wherof some of the wyl not kayle

Take both your handes & twirle vpō his eye and if it be rudy and haue red stringes in ꝑ white of the eye, then he is sound, & yf the eye be white lyke talow and the strynges darke colored then he is rottē. And also take ꝑ shepe & vpon the woll on the syde, & if the skyn be ruddy color and dry then is he sound, & if it be pale colored & watry then he is rotten. Also when ye haue opened ꝑ wole on the syde, take a lytell of the wol betwene thy synger and thy thombe & pul it a lytel, and yf it stycke fast he is sound, and if it come lightly of he is rottē. Also when ꝑ hast kylde a shepe his belly wyll be full of water if he be sore rotten, & also the fat of the flesshe wyl be yelowe if he be rotten. And also and thou cut the lyuer therin wythe lytell quyckines lyke flokes, & also the lyuer wyll be full of knottes and white blysters yf it be rotten, and also seth the lyuer if he be rottē it wyl breake in peces, & if he be sounde it wyll holde togither

¶ To bye leane cattell.

These husbandes and they that wyl thryue they must haue both kie, oxen, horses, mares, & ponge catel, and to reyse & brede euery yere some calues & foles, or els shal he be a byer. And if ꝑ shalt bye oxen for the ploughe se that they be yong and not goutye, nor broken of heare nother of tayle, nor of pysell. And if thou bye kye to the payle se that they be yong & good to mylke

and

and kede her calues well. And yf thou bye keye or oxen to kede, the ponger they be the rather they wyll kede, but loke well ꝑ the heare stare not, and that he lycke hym selfe, and be whole mouthed & want no teth. And though he haue the goute, and be broken both of tayle and pyssel, yet wyll he kede But the gouty ore wyll not be dryuen far, and se that he haue a brode rybbe and a thicke hyde, and to be lose skynned ꝑ it sticke not harde nor strayt to his rybbes, for then he wyll not kede.

¶ To bye fatte cattell.

And yf thou shalt bye fat oxen or kye, handell them and se that they be softe on the fore crop behynde the shulder & vpon the hyndermost ryb and vpō the hucklebone, and the nach by the tayle. And se the ore haue a great cod and the cowe a great nauyl for then it should seme ꝑ they should be wel talowed. And take hede wher thou byest any leane catel or fat, and of whome & wher it was bred. For yf thou bye out of a better grounde then thou haste thy selfe, that catell wyll not lyke with the. Also loke that there be no maner of sycknes amonge the catel in that rounelship or pasture that thou brest thy cattel out of. For if there be any murren or longlaught it is great ieopardy, for a beast may take sycknes ten or twelue dayes or more are it appere on hym.

¶ Dyuers sycknesses of catell, and remedyes therfore, and fyrst of murren.

And yf it fortune to fall murren amonge thy beastes, as God forbede, there be men ynowe can helpe them. And it cometh of a rankes of blode and apereth most comenly fyrst by the hed, for his hed wyll swell & his eyen ware

greate and ronne of water and frothy at the mouth and then he is paste remedy, and wyll dye shortly and wyll eate after he be sycke. Then se him and make a depe pyt fast by there as he dieth and cast hym in, and couer hym with erth that no dogges may come to the carien. For as many beestes as se leth the smel of that caryen are lykely to be enfect and take the skyn & haue it to the tanners to sell and bryng it not home for parell þ may fall. And it is comenly vsed and cometh of a greate charyte to take the bare head of the same beast and put it vpon a longe pole & set it in a hedge fast bounde to a stake by the hye waye syde, that euery man þ eydeth or goeth that waye maye se and knowe by that sygne that there is sycknes of cattell in that townshyp. And the husbandes holde an opinyon that it shall the rather cease. And when the beast is slene there as the murren doth apere betwene the flesshe and the skynne, it wyll ryse vp lyke a jelly and frothy an ynch depe or more, & this is the remedy for the murren. Take a small curten corde and bynde it hard about the beastes necke, & that wyll cause the bloude to come into the necke & on eyther syde of the necke there is a vayne þ a man may fele with his fynger, and then take a blonde pyn and set it streyght vpon the vayne, & smyte hym bloude on both sydes, and let hym blede the mountenaunce of a pynte or nygh it, & then take away the corde and it wyll staunch bledyng. And thus serue all thy cattel that be in that close or pasture & there shall no mo be sycke, by gods leaue.

¶ Longe slaught, and remedy therfore.

There is another maner of sycknes amonge beastes is called longslaught, & that sycknes

wyll endure longe, and ye shall perceyue it by his hoysting, he wyll stande muche and eate but a lytel and waxe very holow and thynne. And he wyl hoyste twenty tymes in an houre, and but fewe of them do mende. The beste remedy is to kepe thy catell in sondrye places, and as many as were in companye with that beaste that fyrste fell sycke, to lette them a lytell blonde. And there be many men that can seuer them, and that is to cutte the dewe lappe before, and there is a grasse that is called fetergrasse. And take that grasse and brose it a lytell in a mozter, and putte therof as muche as an henne egge into the sayde dewe lep, and se it tal not out. Thus I haue seye vsed, & men hath thoughte that it hath done good.

Dewebolue, and the harde remedy therfoze.

Another disease amonge beastes is called dewebolue, and that cometh when a hungry beaste is put in a good pasture full of ranke grasse: he wyl eate so much þ his sydes wyl stande as hye as his backe bone, and other whyle the one syde moze then the other, and but fewe of them wyll dye, but he maye not be dryuen hastyly noz laboured beynge so swolen, & the substaunce of it is but wynde, & therfoze he wolde be softely dryuen and not syt doune. Howbeit I haue sene a man take a knyfe and thrust hym thorowe the skynne and the flesshe two ynches depe oz moze, syxe ynches oz moze fro the rygge bone, that the winde may come out. For þ winde lyeth betwene the flesshe and the great paunche.

Rysen vpon, and the remedy therfoze.

Another dyseale is called Rysen vpon, and no man can tell howe, noz wherof it cometh but

but ye shall perceyue that by swellynge in the hed and specyally by the eyen, for they wyll ronne on water and close his syghte, and wyll dye shortely within an houre or two, yf he be not holpen, thys is the cause of his dysease. There is a blyster ryse vnder the tonge, the whiche blyster must be slytte with a knife a crosse. When ye haue pulled out ꝑ tonge rubbe the blyster well with salte, and take an hennes egge and breake it in the bestes mouth shell and all, and cast salt to it & holde vp the beastes hed that al may be swalowed doune into the body. But the breakynge of the blyster is ꝑ great helpe, and ofte vse the beast a lytel about, and thys shall saue hym by the helpe of Jesu.

¶ The turne and remedy therfore.

There be bestes that wyll turne about whē they eat their meat, and wyl not fede, and ꝑ great ieopardy for fallynge in pyts, dyches, or waters, and it is bycause ꝑ ther is a bladder in the forhed, betwene the brayn panne & the braynes, the whiche must be taken out, or elles he shall neuer mende but dye at length, and this is ꝑ remedy and ꝑ greatest cure that can be on a beast. Take that beast and cast hym doune & bynde his foure fete together, and with thy thombe thruste the beast in the forehead, and where thou fyndest the softest place, there take a knyfe and cutte the skynne thre or four inches on both sydes betwene the hornes, & as much beneth towarde the nose, & slee it and turne it vp, and pyn it fast with a pyn. And with a knyfe cutte the brayne panne two ynches brode & thre ynches longe, but se that knyfe go no deper then the thycknes of the bone for perysshyng of the brayne, and take awaye the bone

and then shalt thou se a bladder ful of water two ynches longe and more. Take that out & hurt not the brayne, and then let downe the skyn & sow it fast there as it was before, and bynde a cloth two or thre folde vpon his forehead to kepe it frō colde and wete ten or twelue dayes: thus haue I sene many mended, but yf the beast be fat & any reasonable meat vpon him, it is best to kyl him, for thē there is but lytel losse, & if the bledder be vnder ẏ horne it is past cure. A shepe wyl haue ẏ turne as well as a beast, but I haue sene none mended. &c.

¶ The warrybrede, and the remedy.

There be beastes ẏ wyl haue warry bredes in dyuers parties of their body and legges and this is the remedy. Cast him downe & bynd his foure fete togither, & take a culture or a payre of tonges or suche other yron, and make it glowing hote, & if it be a longe warrybrede, seyre it of harde by the body, and yf it be in the begynning & be put flatte, then laye the hote yron vpon it and seyre it to the bare skynne, & it wyll be hole for euer, be it horse or beaste.

¶ The foule and the remedy.

There be beastes that wyl haue the foule & that is bytwene the clese somtyme before, and sometyme behynde, and it wyll smel & cause hym to halte, & this is the remedy, cast him doune and bynde his four fete togither, and take a rope of heare or a rope harde wrythen togither and put it bytwene his clees, and drawe the rope to and fro a good season tyll he blede wel, & then laye to it softe made terre, and bind a cloth about it that no myre nor grauel come bitwene ẏ clees, and put hym in a pasture, or to stande styll in the

house

houle, and he wyll be shortely hole.

¶ The goute without remedy.

THere be beastes that wyl haue the goute, & most comenly in the hinder fete, & wyl cause hym to halte and go starkely. And I knewe neuer man that could helpe it or fynde remedy therfore, but alonly to put hym in good grasse & fede him.

¶ To reyse calues.

IT is conuenyent for a husbande to reyse calues and specyally those þ come bitwene Candelmasse and May, for þ season he may spare mylke beast, & by that tyme the calfe shalbe wayned there wylbe grasse ynough to put hym vnto. And at wynter he wyll be bygge ynoughe to saue hymselfe amonge other beastes, with a lytell fauoure. And the dam of the calfe shal bull agayn & bryng another by the same tyme of the yere, and yf thou shalt tary tyll after May, the calfe wolde be weake in wynter, and the dam wolde not bull agayne but oftetyme go barren. And yf thou shalt reire a calf that cometh after Mygheimas it wyl be costly to kepe the calfe all the wynter season at hey, and the dam at harde meate in the houle as they vse in the playne champion countreyes. And a cowe shall geue more mylke with a lytell grasse and strawe lying without in close, then she shal do with hey and straw lying in a houle, for the hard meate dryeth vp the mylke. But he that hathe no pasture must do as he may: but yet it is better to þ husbande to sell those calues thē to reir them bycause of the cost & also for the profyte of þ mylke to his houle, and the rather the cowe wyll take þ bull. If the husbande go with an ore ploughe, it is conuenyente that he reyse two ore calues, and

two cowe calues at the leste to vpholde his stocke and if he may do mo it wyll be more profyte. And it is better to wayne thy calues at grasse then at hard meat if they went to grasse before. And that man that may haue a pasture for his kye and another for his calues, and water in them both, then may he reyse and brede good beastes with lyghte coste. And yf thou wayne thy calues with hey, it wyl make them great bellyes, and the rather they wyll rotte when they come to grasse, & in wynter they wolde be put in a house by them selfe and gi uen hey on the nightes and put in a good pasture on the daye, and they shalbe muche better to handell when they shalbe kye or oxen.

¶ To gelde calues,

IT is tyme to gelde hys oxen calues in ỹ olde of the mone, when they be. x. or. xx. dayes olde for then it is leest ieopardy and the oxe shalbe the more hier & the lenger of body, and the lenger horned, and that may be wyll proued to take two oxe calues both one kynde, one makyng, & both of one age, gelde one of them & let the other go forth and be a bul. And put them both in one pastur tyl they be four or fyue yere olde, & then shal ye se the oxe calfe far greater euery way then ỹ bul. There is no cause but the geldyng, and yf thou geld them not tyll they be a yere olde there is more ieopardy he shalbe lasse of body, and shorter horned.

¶ Horses and Mares to drawe.

A Husbande may not be without horses & mares or both and specyally if he go w a horse plough he must haue both his horse to drawe & his mares to bryng coltes to vpholde the stocke, and yet at many times they may draw

wel

well if they be well handled. But they maye not beare sackes nor be rydned vpon no iurneys whē they be with fole, & specyally whē they haue gone with fole.xx. or.xxtiii.weekes for then is the greatest ieopardy. For and she be ridden vpon and set vp hote or turned out and take colde she wyll cast her fole, the which wolde be great losse to the husband. For she wyl laboure & beare when she hath foled and drawe when she is with fole as wel as ꝑ horse. It is conuenient for ꝑ husband to know when his mare wolde be horsed. It is the comen saying that she wyll take the horses within.ix.or. x.daies next after that she hath foled, but that saying I hold not with, for and she so do she wyl not holde therto, for that horse doeth dryue her to it, but.xx.dayes after is tymely ynough to bring her to a horse for she wyll not holde to it except she be kene of horsynge and that shall ye knowe by her shap, for that wyll twyrle open and close agayne many tymes in an houre. And then bryng her to a horse and lette her be with hym a day or a nyght, and that is suffycient: for it is better to kepe the horse from ꝑ mares then to go with them for dyuers causes, and specyally he shalbe more lusty & the mo horse colles shall he get. But he that hath very many mares may not alway attende thē but let thē go togither & take as god sendes it. Some men holde an opinyon, that put a horse to a mare in the begynninge of the mone after it be pryme, and he shall gette a horse fole. And some men say to the contrarye that and he putte to the mare in the olde of the mone, he shulde gette horse foles. And I saye it maketh no mater whether, for this cause I haue proued. I haue my selfe.ix.mares &

more able to beare the horſe, and from May day vnto ſaynt Barthilmewes daye, I haue .v. or .vi. horſes going with them both day and nyght, and at the foleyng tyme I haue vpon one daye a horſe fole, and on the nexte daye or ſeconde a mare fole and on the thyrd or fourth day next after a horſe fole and on the nexte daye or ſeconde a mare fole and on the thyrde or fourth day next after a horſe agayne, and ſo euery weke of both ſortes: and by their opinyon or reaſon I ſhuld haue .xiiii. dayes togyther horſe foles, and other .xiiii. dayes togyther mare foles. And me ſemes ꝑ thoſe men that holde that opinyon ſpeke ſophiſtycally that yf ſo be they layde any wagers therupon ꝑ they ſhulde both wyn in theyr owne conſeyte by this reaſon, whether it were get in the newe of ꝑ mone or the olde of the mone, it is a horſe fole bycauſe a horſe gate it, though it be fely fole, and it is a mare fole bycauſe a mare foled it, though it be a horſe colt. And ſo (diuerſis reſpectib⁹) theyr opinyons maye be trewe. But of one thynge I am certayne that ſome one horſe wyl get more horſe foles thē ſome other horſe wyll doo, and lyke wyſe a mare wyll beare more mare foles then ſome other mare wyl do, though they be horſed both w̄ one horſe. Me ſemeth there is no reaſon why, but the luſtines of the nature of both partyes whether of them ſhal haue the dominacyon. But and ye haue mares of diuers colours, then do as I do, ſeuer them in dyuers parcels, & put to your whyte mares a greye horſe or a whyte horſe that hathe no whyte eathe in the forhed & to your grey mares a whyte horſe ſo that he be not al white ſkinned about ꝑ mouth And to your mares of colo⁹ ꝑ haue no whyte vpō

them

them a colored horse þ hath much white on hym, and to your colored mares of meyn white a horse of colour of mayne whyte. And thus shal ye haue well coloured coltes, it makes no mater of what color þ horse be of, so he be nether whyte nor grey For and ye put a whyte horse to a coloured mare she shall haue most comenly a sandy colte lyke an yron grey, nevther lyke syre nor dame. Howbeit I haue sene and knowen many mares þ wyll haue theyr colte lyke the horse that gate it, the which is agayn kynde of mares for a man may rather get one good horse then many good mares.

¶ The losses of a lambe, a calfe or a fole.

IT is lasse hurt to a man to haue his cow to cast her calfe, then an ewe to cast her lambe. For the calfe wyll souke as muche mylke or it be able to kyl as it is worth, and of the ewe cometh no profyte of the mylke but the lambe. Howbeit they vse in some places to mylke theyr ewes when they haue wayned theyre lambes, but þ is great hurt to the ewes & wyll cause them þ they wyll not take the ram at the tyme of the yere for pouerte, but go barre. And yf a mare cast her fole that is thrise so great losse, for if that fole comen of good brede, as it is necessary euery man to prouyde, for as muche costes and charges hath a bad mare as a good. In short space þ fole with good keppynge maye be solde for as muche money as wolde bye many calues and lambes.

¶ What catel shuld go togyther in one pasture.

BEastes alone nor horses alone nor shepe alone, except it be shepe vpon a very hyghe grounde wyl not eat pasture eue, but leaue many tuftes and hygh grasse in dyuers places ex

eept it be ouer layde with catell. Wherfore know that horses and beastes wyll agree well in one pasture, for there is some maner of grasse þ a horse wyl eat and as a beast wil not, as the kitches, flashes and low places, & all the holow bundes and pypes growe therin. But horses & shepe wyll not so well agre excepte it be shepe to sede, for a shepe wyll go on a bare pasture & wyll eate the sweetest grasse, & so wyll a horse but he wolde haue it lenger. Howbeit he wyl eat as nigh þ erth as a shepe but he can not so sone fyll his belly. To a. C. beastes he may put. xx. horses, yf it be lowe grounde, and yf there be grasse ynough put in a. C. shepe, and so after the rate be the pasture more or lasse, and after this maner they may sede & eat þ glose euen and leaue but fewe tuftes. And if it be hygh ground put in mo shepe and lasse bestes & horses Weich kye & draught oxen wyl eate a close much barer then as many fat kye & oxen. And a melche cowe maye haue to much meate, for and she wax fatte she wyll the rather take the bull, and geue lesse milke for the fatnesse stoppeth the pores and the vaynes, that shoulde bringe the mylke to the pappes. And therfore meane grasse is best to kepe her in mean estate. And yf a cowe be fat when she shall calue, then is there greate ieopardye in her, and the calfe shalbe the lesse, but ye can not geue your draught oxe to muche meate, except it be the aftermath of a lowe mowen medowe, for þ calfe wyll hym to haue the gyre, and then he maye not wel labour. And there be to much grasse in a close the catell shall sede a great deale the worse, for a good byt to þ earth is sufficient, for & it be longe the beast wyl byte of the top & no more. For that is sweetest

is lweteſt, & the other lyeth ſtyl vpon the grounde and rotteth, and no beaſte wyll eate it but hozſes in wynter, but theſe beaſtes hozſe and ſhepe may not be lodered togyther in wynter, foz then they wold be leuered, foz els the beſtes w̄ their hoznes wyll put both the hozſes & the ſhepe and goze th̄ in theyr bellyes. And it is neceſſary to make ſtandyng cratches to caſt theyr fodder in, and the ſtaues ſet nigh inough togither foz pulling their fodder to haſtely out foz ſhedynge. And yf it be layde vpon the earth the fourth part therof wyl be loſt and yf ye laye it on the earth, lay it euery tyme in a newe place, foz the olde wyll mar the newe.

¶ The propertyes of hozſes.

THou gralyer ẏ may foztune to be of mine opinyon oz condicyon, to loue hozſes and yonge coltes oz foles to go amonge thy catel, take hede that thou be not begyled as I haue ben an hundzed tymes & moze. And fyrſte ẏ ſhalt know that a good hozſe hath .iiii. properties, ẏ is to ſay .ii. of a man. ii. of a bauſon oz a badger. iiii. of a lyon. ix. of an oxe. ix. of a hare. ix. of a foxe. ix of an aſſe, and .x of a woman.

¶ The two properties ẏ a hozſe hath of a man.

THe fyrſt is to haue a proude hert, and the ſeconde is to be bolde and hardy.

¶ The two propertyes of a bauſon.

¶ The fyrſt is to haue a white raſe oz a ball in ẏ fozhead, the ſeconde to haue a whyte fote.

¶ The four properties of a lyon.

¶ The fyrſt is to haue a bzode bzeſt, the ſeconde to be ſtyffe docked, the thyrde to be wylde in cõtenaunce, the fourth to haue four good legges.

¶ The .ix. propertyes of an oxe.

The

¶ The fyrst is to be brode rybbed, ꝑ second is to be low hawned, ꝑ thyrde to be shorte pasturned, ꝑ fourth to haue great senewes, the fyfte to be wyde betweene the challes, the syxt to haue great nosethyrles, the seuenth to be byg on the chyn, the. viii. to be fat & wel fed, the. ix. to be vpright standing.

¶ The. ix. properties of an hare.

¶ The fyrst is stiffe eared ꝑ second to haue great eyen, the thirde rounde eyen the fourth to haue a leane hed, the fyfte to haue leane knees, the syxt to be wyghte on fote, the. vii. to turne vpon a lyteh grounde the. viii. to haue shorte buttockes, the. ix. to haue two good kellettes.

¶ The. ix. properties of a fox.

¶ The fyrst is to be pyrcke eared, the seconde to be lytell eared, the thyrde to be rounde syded, the fourth to be syde tayled, ꝑ fyfte to be shorte legged the syxt to be blacke legged, ꝑ. vii. to be shorte trot tynge, the. viii. to be well coloured, the. ix. to haue a lytell heade.

¶ The. ix. properties of an Asse.

¶ The fyrst is to be small mouthed the second to be longe rayned, the thyrde to be thyn cressed, the fourth to be streight backed, ꝑ fyfte to haue smal stones, the syxte to be lathe legged, the. vii. to be rounde foted, the. viii. to be holowe foted, the. ix. to haue a tough hose.

¶ The. x. properties of a woman.

¶ The fyrst is to be mery of chere, the second to be well paced, the thyrd to haue a brode forhead, the fourth to haue brode buttockes the fyfte to be harde of warde, the syxt to be easy to leape vpon the. vii. to be good at longe turney, the. viii. to be well sturrynge vnder a man, ꝑ. ix. to be alway bu

sy with

ly with the mouth, the.r. euer to be chowynge on the bydell.

¶ It might fortune I could shew as many defautes of horses as here be good propertyes, but the I shuld breake my promise that I made at Grombalde bridge, the first tyme that I went to Ryppon for to bye coltes. But it is to suppose, that if a horse want any of these propertyes þ he shulde haue a defaute in the same place: and this is sufficyent for this tyme.

¶ The diseases and sorance of horses.

NOwe it is to be knowen, the sorance & diseases of horses, & in what partes of theyr bodyes they be, that a man may the rather perceiue them. And howbeit þ it maye be agayne my profet, yet I wyll shewe you suche as cometh to my mynde.

¶ The lampas.

¶ In the mouth is þ lampas, & is a thycke skyn full of bloude hangynge ouer his teth aboue, that he maye not eate.

¶ The barbes.

¶ The barbes be lytle pappes in a horse mouthe and let hym to byte these two be sone holpen.

¶ Wormyng of the tonge.

¶ Wormyng of the tonge is an euyll dysease and harde to be cured.

¶ Purly

¶ Purly is a disease in a horse body, & maketh hym to blowe short and appereth at his nosethyrles and cometh of cold, and may be well mended.

¶ Broken wynded

¶ Broken wynded is an yll disease, and cometh of runnyng or ridyng ouer much & specially short ly after

ly after he is watred, & apereth at his nose thryll, at his flanke, and also at his tuell, & wyll not be mended and wyl much blow & cough if he be sore chafed and it wyl least apere when he is at grasse

¶ Glaunders.

¶ Glaunders is a dysease that maye be mended and cometh of a hete and a soden colde, & apereth at his nosethryls and bytwene his chall bones.

¶ Mornynge in the chyne.

¶ Mornynge in the chyne is a disease incurable and it apereth at his nosethryll lye oke water. A glaunder when it breaketh is lyke matter: broken wynded and pursynesse is but short blowing.

¶ Stranguelyon.

¶ Stranguelyon is a lyght disease to cure, and a horse wyl be very sore sycke therof & cometh of a chafyng hete that he sweat, & after it wyll ryse and swell in dyuers places of his body as muche as a mans fyst and wyll breake by it selfe yf it be kept warme or els is there ieopardy.

¶ The hawe.

¶ The hawe is a sorance in a horse eye & is lyke a gristel & may be well cut out or els it wyll haue out his eye and ẏ horse that hath one, hath comẽ ly two.)

¶ Blyndnesse.

¶ A horse wyll waxe blynde with laboure, and ẏ maye be cured be tyme.

¶ Vyues.

¶ The vyues is a sorance vnder a horse eare bytwene the ouer ende of the chalbones & the necke and are rounde knottes bytwene the skyn and ẏ fleshe lyke tennes balles, and yf they be not kylde they wyll waxe quycke, and eate the rotes of the horse eares, and kyll hym.

The

¶ The corodes.

¶ The corodes is a thyng that wyll make a horse to stumble and oft to fall, & apereth before þ fore ther legges of the body of the horse, and may wel be cured in two places, & there be but few horses but they haue parte therof.

¶ The farcyon.

¶ The farcyon is an yll sorance and may be wel cured in the begynnyng and wyll apere in dyuers places of his body pe, and ther wyll ryse pymples as much as halfe a walnut shel, & they wyl folow a vayne and wyl breake by it selfe. And as many horses as do playe with hym that is sore & gnap of the matter þ runneth out of the sore shall haue the same sorance within a moneth after, and ther fore kepe the lycke from the hole. And yf that sorance be not cured by tyme he wyll dye on it.

¶ A malander.

¶ A malander is an yll sorance & may be wel cured for a tyme, but with yll keppynge it wyll come agayne, and apereth on the further legges in the bendyng of the kne behynde, and is lyke a scabbe or shall. And some horse wyl haue two on a legge within an ynche togyther, and they wyll make a horse to stumble and other whyle to fall.

¶ A scelander.

¶ A scelander is in the bending of the leg behind lyke as the malender is in the bendyng of the leg before, and is lyke a malender & may be cured.

¶ A serewe.

¶ A serewe is an yll sorance, and is lyke a splent but it is a lytell longer and more, and lyeth vp to the knee on the inner syde, And some horses haue a thyrough serewe on both sydes of the legge, and

the

that horse must nedes stumble and fall, and hardy it is to be cured.

¶ A splent.

¶ A splent is the least sorraunce that is, ꝑ alwaye continueth except ꝑ lampas And many men take vpon them to amende it. and do payre it.

¶ A ryngbone.

¶ A ryngbone is an yllsorance, & apereth before on the fore aboue ꝑ houfe aswel before as behind and wyl be swolen thre pnches brode & a quarter of an pnch or more of hyght, & the heare wyl stare and warr thynne, and wyll make hym to halte, & is yll to cure yf it growe longe.

¶ Wyndegalles.

¶ Wyndgals is a lyght sorance, and cometh of great laboure and appereth to eyther syde of the ioynt aboue the fetlokes aswell before as behynd and is a lytell swolen with wynde.

¶ Morefounde.

¶ Morfounde is an yl sorance and cometh of ryd dynge fast tyll he sweate, and then set vp sodenly in a colde place without lytter and take colde on dys fete and specyally before, and apereth vnder the hoke in the harte of the fore for it wyll growe doune and ware white and crome ꝑ lyke a pomis And also it wyll apere by processe by the wrincles on the hoke and the hoke before wyll be thycker & more brychle then and he had not be morfounde, nor he shall neuer treade so boldly vpon the harde stones as he dyd before, but he wyl not be able to beare a man of a quarter of a yere or more, and with good parynge and showyng as he ought to be he wyll do good seruyce.

¶ The coltes yuell.

¶ Colter yuell is an yuel disease, and cōmeth of rankness of nature and bloode, and appereth in his scote, for there wyll he swell great, & wyl not be harde, and sone be cured in the begynning, &c.

¶ The bottes.

¶ The bottes is an yll dysease, and they lye in a horse mawe, and they be an ynch longe whyte coloured and a red head, and as much as a fyngers ende, and they be quycke & sticke fast in the maw sydes, it appeareth by stampynge of the horse or tromblynge, and in the begynning there is remedy ynough, and yf they be not cured betyme they wyll eate thorowe his mawe and kyll hym.

¶ The wormes.

¶ The wormes is a lyght dysease, & they lye in the great paunche in the bely of the horse, & they are shyning of colour lyke a snake syxe ynches in length great in the myds & sharpe at both endes, and as much as a spyndel & wyl sone be kylled.

¶ Affreyde.

¶ Affreyd is an yll disease and cōmeth of great labour and ridyng fast with a contynual sweate and then sodeynly to take a greate colde, his legges wyll be styffe and his skynne wyll stycke fast to his sydes, and may be well cured.

¶ Nauygall.

¶ Nauygal is a sorance hurt with a sadle or wt the buckle of a croper or suche other in the myds of the backe, and maye be lyghtly cured.

¶ A spauen.

¶ A spauen is an yll sorance, wherupon he wyll halte, and specyally in the beginnyng, & appereth on the hynder legges within, & agaynst the ioynt and it wylbe a lytle swollen & harde. And some

horses haue through spauen, and appereth both within and without, and those be yll to be cured

¶ A courbe.

¶ A courbe is an yll sorance, & maketh a horse to halte sore and appereth vpon the hynder legs streyght behynde vnder the camborell place, and a lytell beneth the spauen, and wyll be swolen & yll to cure yf it growe longe vpon hym.

The streynge halte.

¶ The streynge halt is an yll disease, & maketh hym to twythe vp his legge sodenly and maketh hym to halte, and cōmeth ofte with a colde, and doth not appere outwarde.

¶ Enterfyre.

¶ Enterfyre is a sorance & cōmeth of yll shoing and appereth oft both behynd & before bytwene the fete agaynst the fatlockes, there is no remedy but good shoynge.

¶ Myllettes.

¶ Myllets is an yll sorance and appereth in the fetlockes behynde and causeth the heare to shere thre or four inches of lēgth & a quarter of aninch in brede lyke as it were bare and yll to cure but it may be perceyued and specyally in wynter tyme.

¶ The paynes.

¶ The paynes is an yll sorance, and appereth in the fetlockes, and wyll swell in wynter tyme and oyse of water, and the heyre wyl stare & be thyn and yll to cure, but it wyll be sene in wynter.

¶ Cratches.

¶ Cratches is a sorāce wyl cause a horse to halt and cōmeth of yll keping, and appereth in the pasturnes lyke as the skyn were cut ouerthwarte, that a man maye laye in a wheate strawe, and it is sone

Take ā ounce of Champh 2d of bitter Almonds & grind the sma h: ~~lib~~ of Axungia 6d of vendegre & mixe the very well to gyfer & an oynt ye pasturnes

is soone cured.

¶ Atteynt.

¶ Atteynt is a sorance that cõmeth of an ouer re ching if it be before, & if it be behind it is of ꝑ tre dig of another horse, ꝑ which may be sone cured

¶ Grauelyng.

¶ Grauelyng is an hurte wyl make an horse to halt and cõmeth of grauell and lytell stones that goth in betwene the hough and the yerde of the fote, and is sone mended.

¶ Arloyed.

¶ Arloyed is a hurte that cõmeth of yll shoynge when a smyth dryueth a nayle into the quycke, ꝑ which wyl make him to halte, & is sone cured.

¶ The scabbe.

¶ There is a disease amonge horses is called ꝑ scabbe and it is a skorfe in dyuers places of his body. And it cõmeth of pouerty & yll keping and is most comenly amonge olde horses, & wyll dye therupon, and maye be well cured.

¶ Lowsye.

¶ There be horses that wyll be lowsy, and it cõ meth of pouertye colde and yll keppyng, and it is most comenly amonge ponge horses, & men take lytell hede vnto it, and yet they wyll dye therupõ and it may be sone cured.

¶ Wartes.

¶ There is a defaute in a horse that is nether so rance, hurt, nor diseake, and ꝑ is ꝑ a horse want wartes behynde beneth the spauen place, for thẽ he is no chapmans ware if he be wylde, but & he be tame and haue bene rydden vpon, then caueat emptor, beware the bier for ꝑ byer hath both his eyen to se & his handes to handel. It is a sayinge

that such a horse shulde dye sodenly whē he hath lyued as many yeres as ẏ mone was dayes olde at suche tyme as he was foled.

¶ The sayinge of the frenche man.

¶ These be sorance hurtes, and diseases, that be nowe come vnto my mynde, and the french man sayeth. Mort de lange et de eschine, sount maladise faunce medecine. The mournyng of ẏ tonge and of the chyne are diseases without medecyne or remedy, & further he sayth. Gardes bien que il soit clere de view, que tout trauel ne soit perdu Be well ware that he be clere of syght, lest al thy trauayle or iourney be lost or nyght. And bicause I am a horse master my selfe. I haue shewed you the sorance & diseases of horses to thintent that men shulde beware & take good hede what horses they bie of me or of any other. Howbeit I say to my customers, and those ẏ bye any horses of me, and euer they wyll truste any horse master or corsar whyles they lyue trust me.

¶ The dyuersyte betwene a horse mayster, a corser: & a horse leache.

A Horse master is he ẏ byeth wylde horses or coltes or bredeth them & selleth them agayn wylde or breaketh part of them & maketh them tame & then selleth them. A corser is he that byeth all rydden horses, & selleth them agayn. The horse leach is he ẏ taketh vpon hym to cure and mend al maner of diseases & sorãces that horses haue. And whē these thre be met, if ye had a poticarye to make ẏ fourth ye myhte haue such four that it were hard to trust ẏ best of thē. It were also conuenyent to shew medecines and remedies for all these diseases and sorances, but it wolde

If a hoghe not measeld take a brissel be tweene ye shouldes & split it if it split easie throughout she is sound

Boyle knot grass in there wash to make the eat there meat

it wolde be to longe a processe as this tyme, for it wolde be as much as halfe this boke. And I haue not the perfyte cōnyng nor the experyence to shew medecynes and remedies for theym all. And also the horse leche wolde not be contēt therwith, for it might fortune to hurte or hinder their occupaciō.

¶ Of swyne.

NOwe thou husband that hast both horses and mares, beastes, and shepe. It were necessary also that thou haue bothe swyne & bees, for it is an olde sayinge, he that hath bothe shepe, swyne and bees, slepe he, wake he, he mayr thryue. And that saynge is bycause that they be those thynges that most profyte ryseth in shortest space w̄ the least cost. Then se howe many swyne thou arte able to kepe, let thē be bores & sowes all and no hogs. And if thou be able to reyre syxe, pygges a yere then let two of them be bores, & foure of them sowes, and so to contynue after the rate. For a bore wyl haue as lytel keping as a hog, & is much better then a hog, and more meat on hym, & is redy at al tymes to eate in the wynter season, & to be layde in sowse. And a sowe or she be able to kyll, shall bryng forth as many or pygs mo as she is worth, & her body is neuer the worse, & wyll be as good bakon as a hog and as lytell kepyng but at such tyme as she hath pyges. And yf thy sowe haue mo pygs then thou wylt reyre, sell thē or eat them, and reyre those pygs that come about lentō tyme, specyally the begynnynge of somer for they can not be reired in winter for colde w̄ great cost.

¶ Of bees.

OF bees is a lytel charge but good attendaūce at the tyme that they shall caste the swarme.

 It is

bind vp ye wound with ye kind of willow or Elme keepe the 3 dayes or 3 with in & giue the

Boare pigs cut at 6 wee old ye sow is spade by burnē ye Matrix with an Iron by wch means she will be ye fall Bringe taken with a feuer they kot there ne of one side & runing suddenly stand still & for ye gidness cut yere Ears on ye cōtrary side And let yē bloo to mches frō ye rūp vnde ye tayle in ye veine beat first with a st

It is conuenyent that the hyue be set in a gardein or an orchyarde, where as they maye be kepte frō the north wynde, and the mouthe of the hyue towarde the sonne. And in June and Julye they do most cōmenly cast, and they wold haue some lowe tres nygh vnto thē betore the hyue, ẏ the swarme maye lyghte vpon, and when the swarme is knyt take a hyue and splente it within ẇ thre or foure splentes ẏ the bees maye knyt their combes vnto and anoynt the splentes and the sydes of ẏ hyue with a lytell hony, and yf thou haue no hony take swete creame, and then set a stole or aforne nygh the swarme, and laye a cleane washen shete vpon the stole and then holde the smal ende of the hyue douneward & shake the bees into ẏ hiue, & shortly set it vpon the stole and turne vp the corners of ẏ shete ouer the hyue, and to leue one place opē that the bees may come in and out, but thou maye not fyght nor stryue with them for no cause, & to laye netles vpon the bowes where as they were knitte to driue thē from ẏ place, and so watch them al ẏ day that they go not away, and at nyght when al be gone vp into the hyue take it awaye, and set it where it shall stande and take away the shete, and haue clay redy tempored to lay about it vpon the borde or stone where it shall stande, that no wynde come in, but the borde is better and warmer. And to leue an hole open on ẏ south syde of thre inches brode, and an inch of heyght for ẏ bees to come in and out. And then to make a coueryng of wheate strawe or rye straw to couer, and house ẏ hyue aboute, and set the hyue two fote or more from the erth vpon stakes so ẏ a mouse can not come to it, and also nether bestes nor swine. And if a swarme

be cast

be cast late in the yere they wolde be fed wyth hony in wynter, and layde vpon a thyn narow borde or a thyn slate or led and put it into the hyue, and another thynne borde wolde be sette before euery hyue mouth ye no winde come in, & to haue four or fyue lytell nyches made on the nether syde, ye a bee may come out or go in, and so fastned ye the winde blowe it not downe, & to take it vp when he wyl. And the hyue ye is fed to stop ye mouth cleane that other bees come not in, for and they do they wyll fyght and kyll ech other. And beware that no waspes come into the hyue, for they wyll kyll the bees and eate the hony. And also there is a bee is called a drone, and she is greter then another bee, & they wyl eat ye hony & gather nothyng, & therfore they wolde be kylled, and it is a saying ye she hath lost her styng & that she wyl not labour as ye other do.

¶ Howe to kepe beastes & other catell.

If a husbande shall kepe catel wel to his profyte, he must haue seuerall closes and pasture to put his catell in, the whiche wolde be well quycke setted dytched, and hedged that he may seuer his byggeste catell frome the weakeste, at his pleasure and specyally in winter tyme when they shalbe fodred. And though a man be but a fermar & shall haue his ferme .xx. yeres, it is lesse coste for hym and more profyte to quycksel dych & hedge, then to haue his catel go before the herdmen. For let the husbande spende in thre yeres as much money as the kepynge of his beastes swyne, & shepe doth coste hym in the yeres. Then alway after he shal haue all maner of catel with ye tenth parte of the cost, and the beastes shal lyke much better, and by this reason the heardman wyll haue for euery

beast .ii. d. a quarter, or there about. And ye swyne herde wyll haue for euery swyne a peny at ye least. Then he must haue a shepherd of his owne or els he shall neuer thryue. Then reken meate drynke, & wages for his shepherd, the herdmans hyre, & the swyneherdes hyre, these charges wyll double his rent or nygh it, excepte his ferme be aboue .xl. s. by yere. Nowe se what this charges be in .iii. yeres, let hym ware as much money in quicksettyng dyshyng and hedgyng, and in this yere he shalbe dyscharged for euermore, and much of his labour he and his seruaunts may do with theyr owne handes and saue much money. And then hath he euery felde in seueraltye, and by the assent of the lordes and the tenaunts euery neighboure maye exchaunge landes w other. And then shal his ferme be twyse so good in profyte to the tenauate, as it was before, and as muche lande kept in tyllage, & then shal not the rych man ouer eate ye poore with his catel, and the fourth parte of hay & straw shal serue his catell better in a pasture then four tymes so much wyll do in a house and lasse attendaunce and better the catel shall lyue. And the chefe saue garde for come both day and nyght that can be.

¶ To get settes and set them.

And yf thou haue pasture thou must nedes haue quyckesettyng, dyshyng, & plasshyng when it is greene and cometh of age. Then get thy quyckesets in thy wood maistry, & let them be of whyte thorne and reabite, for they be beste, holy and halyn be good. And yf thou dwell in the playne maistry then maye thou get both asshe, oke and eune, for those wyll encrese much wode i short space. And set thy oke settes and the asshe .x. or .xii.

fote a sonder, and cut them as thou dost thy other settes, and couer them ouer with thornes a lytell, that shepe and catell eate them not. And also wede them clene in mydsomer mone or sone after, for ẏ wedes yf they ouer growe wyll kyll the sets. But get no blacke thorne for nothyng, for ẏ wyl grow outwarde into the pasture and doth much hurt in the grasse and tearyng the woll of the shepe. It is good tyme to set quycke settes fro that tyme the leues be fallen vnto our lady daye in lent, and thy sandy ground or grauell set fyrst, then clay groūd and then meane grounde, & the medowe or mares grounde last, for the sandy and the grauel wyl dry anone, and then the quyckset wyll take no rote, excepte it haue great weate, for the muldes wyll lye if it be ditched in February or March, & likewise clay groūde. &c. And make thy sets longe ynough that they may be set depe ynough in the earth, for then they wyll grow ẏ better. And to stande halfe a fote & more aboue the erth, that they may spring out of many braunches. And then to take a lyne, & set it where thou wylte haue thy hedge & to make a trench after thy lyne and pare awaye the grasse there the quycksets shalbe set & caste it by, where the earth of the dyche shall lye, and dygge vp the muldes a spade grasse depe, and to put in thy settes and dyg vp more molde and laye vpon that set and so peruse tyll thou haue set thy settes, and let them leane towarde the dytche. And a fote from ẏ make thy dytch; for and thou make it to nygh thy sets, the water may fortune to weare the grounde on that syde, and cause the sets to fall downe.

¶ To make a dytche.

¶ Yf thou make thy dytche four fote brode thes

it wolde be two fote and a halfe depe. And if it be v. fote brode then thre fote depe, and so according and if it be syue fote brode then it wold be double set and the rather it wolde fence it selfe; and the lower hedge wyll serue.

¶ To make a hedge.

Thou must get the stakes of hert of oke for those be best trabere, blacthorne and eldre be good Reed whethy is beste in marsshe grounde, asshe, maple, hasell, and whyte thorne wyll serue for a tyme. And set thy stakes within two fote & a halfe togither except thou haue very good eddering & longe to bynde with. And if it be double entered it is much ẏ better & great strēgth to the hedge & much lēgar it wyl last. And lay thy smal trouse or thornes that ẏ hedgest withalouer thy quycksets ẏ shepe do not eate thy sprynge nor buddes of thy sets, let thy stakes be wel dryuen ẏ the point take ẏ hard erth. And when ẏ hast made thy hedge & entered it wel, thē take thy mal again and driue doune thy entering & also thy stakes by and by. For wt the winding of thy eddringes thou dost lōse thy stakes, & therfore they must nedes be dryuen newe & hard ened agayne, and the better ẏ stake wylbe dryuen when he is well bounden.

¶ To plasshe or plecho a hedge.

If the hedge be. x. or. xii. yeres growynge syth it was first set, then take a sharpe hacher or a hand byl & cut the sets in a playne place nygh vnto the earth the more halfe a sonder, and bende it downe toward the erth and wrap & wynde thē togither, but alway se that the top lye hyer then ẏ rote a good quantite, for els the sap wyl not ren in to the toppe kyndely, but by processe the toppe wyl

dyt

dye, & then set a lytel hedge on the bache syde, and it shall nede no more mendynge many yeres after And yf the hedge be of.xx.xxiiii.or.xxx.yere of age syth it was fyrste sette, then wynde in fyrst all the nethermoste bowes, and wynde them togyther, and then cutte the settes in a playne place a lytell from the earth the more halfe a sonder, and to let it slaue downewarde and not vpwarde for dyuers causes, then wynde the bowes and braunches therof into ỳ hedge, and at euery two fote or thre fote to leaue one sette growynge not plached and the toppe to be cutte of foure fote hygthe or theare aboute to stande as a stake yf there be any suche, or els to set another and to wynde the other that be plached about them. And if ỳ bowes wyll not lye playne in the hedge, then cutte it the more halfe a sonder and bynde it into ỳ hedge, and thē shall ye not nede for to mend ỳ hedge but in fewe places twenty yeres after or more: & yf the hedge be olde and be great stubbes or trees & they in the bottome that beastes may go vnder or betweene ỳ trees, then take a sharpe axe and cut the trees or stubbes ỳ grow a fote frō the erth or therabout in a playn place within an yuch or two inches of the syde and let them slaue downeward as I sayd before and let the top of one tree lye ouer the rote of another tree, and to pleche downe the bowes of ỳ same tree to stop the holow places. And if all ỳ holow and voyde places wyl not be fylled & stopped then shoure the olde dych & cast it vp new, and to fyll w erth all the voyde places. And if so be these trees wyll not reche in euery place to make a sufficient defence, then double quycksett it, and dych it newe in euery place that is nedefull, and sette a

hedge

hedge therupon, and to ouer laye the settes for ea tynge of shepe or other catell.

¶ To mende a hye waye.

ME semeth it is necessary to shew my opinion how a hye way shuld be amended. And fyrst and principally se ẏ ther be no water standyng in the hye way, but that it be alway currant and runnyng, nor haue no abidynge more in one place more then in another. And in somer whē the water is dryed vp then to get grauel & do fyll vp euery lowe place, and to make them euen somwhat descendynge or currant one way or other, & if there be no grauel nor stones to gette, yet fyll it vp with earth in the beginnynge of somer, that it may be well hardened with caryage and treading vpon, and it shalbe wel amended if ẏ water maye passe away from it, the which wolde be well cōsydred and specyally aboute London where as they make much more coste then neteth. For there they dyche theyr hye wayes on both sydes and fyll vp the holow and lowe places with erth, & then they cast and laye grauel aloft. And whē a gret raine or water cōmeth and sinketh thorow the grauel & cōmeth to the earth, and then the erth swelleth and bolneth and wareth softe, and with tredynge and specially with caryage the grauel syngeth & goth downward as his natue and kynde requyreth, and then it is in maner as a quycke sande, ẏ hard it is for any thynge to go ouer. But and they wolde make mo dytchers in somer tyme when ẏ water is dryed vp that a man may se al the holow & low places, then to cary grauell and fyll it vp as hygh as the other knoles be then wolde it not bolne nor swell nor be no quycke sande and euery man may

go be-

go besyde ẏ high way with theyr cariage at their pleasure. And this me semeth is lesse coste and lenger wyll last with a lytell mendyng when nede requireth, therfore me thynke yf this were very wel loked vpon it shulde be both good and necessarye for that purpose, for so haue I sene done in other places where as I haue bene. &c.

¶ To remoue and set trees.

If thou wilt remoue and set trees get as many rotes wͭ them as thou can, & breake them not nor brose thē by thy wyl. And if there be any rote broken & sore brosed cut it of hard by ther as it is brused with a sharpe hatchet, els the rote wyll dye. And if it be asshe elme, or oke, cut of all the bowes clene and saue the top whole. For if ẏ make him rych of bowes thou makest him pore of thryfte for .ii. causes. The bowes causeth them to shake with wynde & to lose the rotes. Also he can not be so cleane get, but some of the rotes must nedes be cut, & then there wyl not come so much sap and moystnes to the bowes as there dyd before, & if the tree be very longe cut of the top two or thre yardes. And if it be an apple tre or peer tre or such other as beareth frute, then cut away all ẏ water bowes & the small bowes ẏ the princypall bowes may haue the more sap. And yf ye make a marke whiche syde of the tree standes towarde the son ẏ he may be set so agayne, it is so much the better.

¶ Trees to be set without rotes and growe.

There be trees wyll be set without rotes, & growe wel and spryng rotes of them selfe And those be diuers apple trees that haue knottes in the bowes as canes or wydes, & suche other that wyl growe on slauynges, and lykewise

pepeler

pepeler and wethy and they must be cut cleane be-
syde the tre that they growe on, and the toppe cut
cleane of eyght or tenne fote of length, and all the
bowes bytwene, and be sette a fote depe or more
in the erth in good grounde: & ye shall vnderstand
that there be foure maner of wethyes, that is to
saye whyte wethye, blacke wethy, redde wethye,
and osierd wethy. Wethy wethy wyl grow on dry
grounde if it be set in the begynnyng of wynter, &
wyll not growe in marshe grounde, blacke wethy
wyll growe better on marshe ground then on dry
grounde, and reed wethy in lyke maner, and osyer
wethy wyll grow best in water & moyst grounde.
And they be trees that wyll sone be norysshed, and
they wyll beare much wode & they wolde be crop
ped euery seuen or eyght yere or els they wyl dye,
but they maye not be cropped in sap tyme, nor no
tres els. And in many places both ẏ lordes frehol
ders and tenauntes wyll set suche wethyes pepe-
lers in marshe grounde to norysshe woode.

¶ To fell wode for housholde or to sell.

If ẏ haue any wodes to fell for thy housholde
to brinne or to sel, thē fel ẏ vnder wod first in
wynter that thy catel or beastes may eat and
brouse the toppes, and to fell nomore on a daye
but as much as the bestes wyll eate the same day
or on the morowe after. And as sone as it is well
eaten and broused, then kyd it and set them on the
endes and that wyl saue the bandes from rotting
and they shalbe the lyghter to carye, and the bet-
ter wyll they brynne and lye in lesse rowme. And
when thou shalt bryng thē home to make a stacke
of them set the nethermost course vpon the endes
and the seconde course flatte vpon the syde & the
endes

ends outwarde, and the thyrde course flat on the
stone ouerthwart the other, and so to peruse them
tyll thou haue layde all vp. And when thou shalte
bryane them take the ouermost fyrste.

¶ To shrede, loppe, and croppe trees.

If thou haue any trees to shrede, lop, or crop
for the fyre woode, croppe them in wynter ẏ
thy beastes may eat the brouse and the mosse of ẏ
bowes. And also the yues, and when they be brou
sed and eaten, dresse the wood and bowe it cleane
and cut it at euery bight, and reire the great wode
to the top, and kydde the small bowes and set thē
on ende, & yf thou shalt not haue suffycient wode
receyt thou heed thy trees and cut of the toppes,
then head them thre or foure fote aboue any tym-
bre. And if it be no tymber tree but a shaken tree
or a hedge rote full of knots, then bed hym thirty
fote hygh, or twenty at the leest, for so far he wyll
beare plenty of wode and bowes and much more
then and he were not heded. For a tree hath a pro
pertye to growe to a certayne hight, & when he cō
meth to the hyght he standeth styll, & groweth no
hyer but in brede & in conclusyon the top wyl dye
and decrease, & the body thryue. And if a tre be he
ded and vsed to be lopped & cropped at euery.xii.
or xvi.yeres ende or there about it wyl bere much
more woode by processe of tyme then and it were
not cropped, and much more profyte to ẏ owner.

¶ How a man shulde shrede, lop or crop tres.

It is the cōmen gyse to begyn at the toppe of
the tree when he shalbe shred or cropped by-
tause ech bough shulde lye vpon other, when
they shal fall so that the weight of the bowes shal
cause thē to be the rather cut downe. But that is

not

From May to Octo: leaues cropinge for why In woodsere
wt so ever thou crop: well die kill Jove therfore

not best for that causeth the bowe to slaue downe the nether part and pulleth away the barke from the body of the tree the which wyll cause the tree to be holowe in that place in tyme commyng, and many tymes it shall hynder hym. And therfore let hym begyn at the nethermost bough fyrst, & with a lyght axe for an hande to cut the bough or both sydes a fote or two fote from the body of the tree And specyally cut it more on the nether syde then the ouersyde; so that the bough fall not streyghte downe but turne on the syde, and then shall it not slaue nor breake no barke. And euery bough wyll haue a newe head, and beare much more wod and by thy wyll without thou muste nedes do it, crop not thy tree, nor specyally hed him when ẏ wynde standeth in the north, nor in the easte. And beware that thou troppe hym not nor head hym specially in sappe tyme, for then wyll he dye wythin fewe yeres after, yf it it be an oke.

¶ To sell wood or tymbre.

If thou haue any wood to sell I aduyse the retayle it thy selfe yf thou may attende vpon it, and yf not, then to cause thy bayly or some other wyse or discrete man to do it for the. And yf it be small wode to kydde it and sell it by the hundredes or by the thousands, and if there be asshes in it, to sell ẏ smal asshes to cowpers for garches and the greate asshes to whele wryghtes, and the meane asshes to ploughe wryghtes, and the crab tres to mylners to make cogges and ronges. And yf there be any okes both great and small fel thē and pyll them, and sell the barke be it selfe, & then sorte the trees, the polles by thē selfe, the myddle sort by them selfe, and the greateste by them selfe.

50 foote of Timber is a load
58 foot is a load of tallow wood
108

And

And then sel them by scores or halfe scores, or hundredes, as thou may, and to sel it harde by ꝑ earth for one fote next vnto the earth is worth two fote in the top, & to cut thy tymber long: ynough that thou leaue no tymber in the top. And to sel ꝑ tops as they lye a great, or els dresse thē and sel ꝑ great wode by it selfe and the kydwode by it selfe, & to fall the vnderwod fyrst at any tyme bytwene martylmas and holy rode daye. And all the ashes bytwene martylmas and candelmas, and all ohes as sone as they wyll pyll vntyll Maye be done, & not after. Peraduenture the greatest man hath not ꝑ best prouysyon. And that is bycause the seruauntes wyl not enforme these wayes & also maye fortune they wolde bye suche wodes them selfe or be partener of the same, & to adapte his lo de to sell them. It is conuenyent that the sadelman that selleth the wode to be partener with the byer.

¶ To kepe spryngе wode.

IN the wynter before that thou wylt fell thy wode make a good & a sure hedge ꝑ no maner of catell can get in. And as shortly as it is fallen let it be caried away or the spryng come vp for els the catel that doth cary the wode wyl eate the spryngе, and when the coppe is eaten or broken it is a great lette hurt and hynderaunce of the goodnesse of the spryngе, for then where it is eaten it burges out of many braūches, and not so faire as the fyrst wold haue bene. A parke is best kept whē there is nother man dog nor foure foted beast ther in except dere. And so is a spryngе best kept where there is nother man nor foure foted beast within ꝑ hedge, but and there be muche grasse & thou were lothe to lose it, then put in calues newly wayned

and taken from theyr dammes, and also wayning coltes or horses not past a yere of age. And let thy Calues be taken awaye at Maye, the coltes may go lengar for eatyng of any wode, but their is ieo pardy both for calues, foles, and coltes for tyches or for being lowsy, the which wil kyl them if they be not taken hede vnto. And seuen yeres it is the least that it wyll saue it selfe, but ten yeres is best. And then the vnder bowes wolde be cut awaye & made kyds therof, and the other wyll grow much the better & faster. And if the vnder bowes be not cut away they wyll dye, and then they be lost, and great hurte to the spryng, for they take awaye the sap that shulde cause the spryng to growe better.

¶ Necessary thynges belongyng to graffyng.

IT is necessary, profytable, and also a pleasure to a husbande to haue peares, wardens, & apples of dyuers sortes. And also cheries, fylberdes, bullas, damsons, plums, walnuts, and such other. And therfore it is conuenyent to lerne howe thou shalte graffe. Then it is to be knowen what thynges thou muste haue to graffe withall. Thou muste haue a graffinge sawe, the whiche wolde be very thynne & thycke tothed, & bycause it is thyn it wyll cutte the narower kyrfe, and the clener for bruslynge the barke. And therfore it is set in a cõpas pese of yron syxe inches for to make it styffe & bygge, thou muste haue also a graffynge knyfe an inch brode with a thycke bache to cleue the stocke withall. And also a mallet to dryue thy knyfe and thy wedge into the tree, & a sharpe knyfe to pare the stocke hed. And another sharpe knyfe to cut ỹ graffe clene. And also ỹ must haue two wedges of harde wode or of yron a longe smal one for a smal

stocke

stocke, and a broder, for a bygger stocke to open ꝑ stocke when it is clouen and pared and also good rough claps and mosse, and also bastes or pyllinge of wethy or elme to bynde them with.

¶ What frute shulde be fyrste grafted.

PEares and wardeyns wolde be grafted before any maner of apples bycause the sappe cõmeth soner & rather into the peer and wardeyn tree, then into the apple tree. And after saynt Valentyns day it is tyme to graffe both peeres & wardeyns tyl March be comen, and then to graffe apples to our lady day. And then graffe that, that is get of an olde apple tree fyrste for that wyl bud before ꝑ graffe get of a yonge apple tre late grafted. And a peare or warden wolde be grafted in a peere stocke and if thou can get none, then graffe it in a crabbe tree stocke, and it wyll doo well, and some men graffe them in a white thorne, and then it wylbe the more harder and stony. And for al maner of apples the crabtre stocke is best.

¶ Howe to graffe.

THou must get thy graffes of ꝑ fayrest lauers that thou can fynde on the tre, and se ꝑ it haue a good knot or joynte and an euen Thẽ take thy saw & saw into thy crabtre i a feire playn place pare it euen with thy knyfe, and then cleue the stocke with thy great knyfe, & thy malet and set in a wedge and open the stocke accordyng to the thyckneſſe of thy graffe, then take thy small sharpe knyfe and cutte the graffe on bothe sydes in the joynte but passe not the mydst herof for no thynge. And let the inner syde that shall be set into the stocke be a lytell thynner then the vtter syde, and nere the nether point of the graffe the thinner

then proferre thy graffe into the ſtocke, and yf it go not cloſe cutte the graffe or the ſtocke tyll they cloſe cleane that thou can not put the edge of thy knife on nother ſyde bitwene ꝑ ſtocke & the graffe and ſet them ſo that the toppes of the graffe bende a lytell outwarde & ſe that the wode of the graffe be ſet mete with the wode of the ſtocke that ꝑ Cap of the backe may ronne ſtreyght and euen with ꝑ lappe of the graffe, for the barke of ꝑ graffe is neuer ſo thycke as the barke of the ſtocke. And therfore thou maye not ſet the barkes mete in ꝑ vtter ſyde but on ꝑ inner ſyde then pul away thy wedge and it wyl ſtand much taller. Then to take tough clay lyke marley and lay it vpō the ſtocke hed and with thy fynger lay it cloſe vnto the graffe, and a lytell vnder the hed to kepe it moyſte and that no wynde come into the ſtocke at the cleuyng. Then take moſſe and laye therupon for chinynge of the clay, then take a bayſt of whyte wethy or elme, on halfe a yere. And bynde ꝑ moſſe, the clay, and the graffe togithēr, but be wel ware that thou breake not thy graffe nother in the cleuing nor in the bynding, and thou muſt ſet ſome thyng by the graffe that crowes nor birds do not light vpō thy graffe for and they do, they wyll breake them.

¶ To graffe bytwene the barke & the tree.

There is another maner of graffig thē this and ſoner done & ſoner to growe, but it is more ieoperdy for wind whē it begineth to grow. Thou muſt ſaue thy ſtocke and pare ꝑ hed therof as thou dydeſt before, but cleue it not, then take thy graffe and cut it in the ioynt to the myds and make ꝑ tenaūt therof halfe an inch lōg & a lytel more al on ꝑ one ſyde & parte the barke away

a lytell

a lytell at the poynte on the other syde, then thou must haue made redy a ponche of harde wode w a stop and a tenaunt on the one syde lyke to the tenaunte of the graffe. Then put the tenaunt of the ponche bytwene the barke and the woode of the stocke, and pull it out agayn and put in the graffe and se that it ioyne close or els mende it. And this can not fayle for nowe the sap commeth on euery syde, but it wyll sprynge so faste that yf it stande on playne grounde, the wynde is lykely to blowe it besyde the heade, for it hath no fastnesse in the wode. And this is the beste remedy for blowynge of to cut or clyp away some of the nethermost leaues as they grow, & this is the best way to graffe and specyally a great tree then clay it and bynde it as thou dydest the other.

¶ To norysshe all maner of stone frute & nuts.

AS for cheres, dampsons, bullas, plummes and such other may be set on the stones, & also of the scyences growynge aboute the tree of the same for they wyll sandest beare. Fylbertes and walnuttes may be set on the nuttes in a garden, and after remoued & set where he wyll But when they be remoued they wolde be set vpon as good a grounde or a better, or elles they wyll not lyke.

¶ A shorte informacyon for a yonge gentylman that intendeth to thryue.

I Aduyse him to get a copy of this presēt boke and to rede it from the beginnyng vnto ẏ endyng wherby he may perceyue ẏ chapytours and contentes in the same, & by reason of ofte readynge he maye ware parfyte what shulde be done at al seasons. For I lerned two verses at gramer

scole, and those be these. Gutta cauat lapidē non vi sed sepe cadēdo, sic homo fit sapiens non vi sed sepe legendo. A drop of water perseth a stone, not alonly by his owne strēgth but by his oftē falling Right so a man shalbe made wyse not all only by hym selfe, but by his oft reading. And so may this yonge gentylman, accordynge to the season of the yere rede to his seruaūtes what chapitour he wyl And also for any other maner of profyt conteined in the same ꝑ whiche is necessary for a yonge husbande that hath not the experience of husbandry, nor other thinges contcyned in this present boke, to take a good remēbraunce and credence therunto, for there is an olde sayinge, but what auctorite I can not tell. Quod melior est practica rusticorum quam scientia philosophorum. It is better the practyue or knowledge of an husbandman wel pued, then the scyence or connyng of a phylosopher not proued, for there is nothynge touchynge husbandrye, and other proketes conteyned in this present boke, but I haue had ꝑ experience therof and proued the same. And ouer & besyde all this boke I wyl aduyse hym to ryse be tyme in the morning accordyng to the verse before of. l. Manat sanctificat et dicat surgere mane. And to go aboute his closes, pastures, feldes, & specyally by the hedges And to haue in his purse a paire of tables, & when he seith any thynge ꝑ wolde be amended to wryte it in his tables, as and he fynd any horses, mares beastes, shepe, swyne, or geese in his pastures that be not his owne. And peraduēture though they be his owne he wold not haue them to go there, or to fynde a gappe or a sherd in his hedge, or any water standing in his pastures vpon his grasse wher

by he

by he may take wuble hurt, both losse of his gras and cotyng of his shepe & calues. And also of stan dynge water in his come feldes at the landes en= des or sydes, and howe he wolde haue his landes plowed, donged sturred or sowē. And his corne we rd or whorne or his catel shifted out of his pasture into another, and to loke what diechynge, quyck= setryng, or plaschynge, is necessary to be had, and ouer se his shepherde, howe he handleth and ord= reth his shepe and his seruauntes how they plow & do their worckes or if any gate be broken downe or wante any staues and go not lyghtly to open & tyne, and that it do not trayle & that the wyndes blowe it not open, wh many mo necessary thinges that are to be loked vpon. For a man alway wan dryng or going about somwhat fyndeth or seeth that is amysse and wolde be amended, and assone as he seyth any suche defautes, then let hym take oute his tables and wryt the defautes, and when he cōmeth home to dyner, supper, or at nyght then let hym call his baylye or his heade seruannte and to shewe hym the defautes that they may be shor tly amended, & when it is amended then put it out of his tables, for this vsed I to do. x. or. xii. yeres and more, and thus let hym vse dayly and in shorte space he shall set much thynges in good ordre, but dayly it wyl haue mēdyng. And if he can not wryt let him nycke þ defautes vpon a sticke & to shewe his bayly as I saide before. Also take hede bothe erly & late at all tymes what maner of people re= sort and come to thy house, and the cause of theyr cōmynge and specyally yt they bryng with them pytchers, cannes, tankardes, botels, bagges, wal= lets, or bushelpokes. For if thy seruauntes be not

true, they may do the greate hurte and them selfe lytell auauntage, wherfore they wolde be well loked vpon. And he that hath .ii. trew seruauntes a man seruaunte and another woman seruaunt, he hath a greate treasure, for a true seruaunt wyl do truly hym selfe. And if he se his fellowes do amisse he wyll bydde them do no more so, for and they do he wyll shewe his mayster therof, if he do not this he is not a true seruaunte.

¶ A lesson made in Englysh verses to teach a gē ty mans seruaunte to say at euery tyme when he taketh his horse for his remembraunce, ꝑ he shall not forget his geare behynde hym.

PIrse, dager, cloke nightcappe, kercheife sho wynge horne, boget, and shoes, spere, male, hode, halter, sadelclothe, spurres, ꝑ with thy horse combe, bow, arowes, sweard, buckler, horne leyshe, gloues, strynge, and thy brasers, pen, paper, puke, perchment redware, pomes, boke, ꝑ remembre. Penknife, combe, thimble, nedle, threde, point lest thy gurth breake. Bodkyn, knyfe, lyngel, greue the horse meat, se he be shod wel. Make mery syge and ꝑ can, take hede to thy geare that ꝑ lose none

¶ A prologue for the wyues occupacyon.

NOwe thou husband that hast done thy dilygence and labour that longeth to a husband to get thy liuyng, thy wiues thy chyldren, and thy seruauntes, yet is there other thynges to be done that nedes must be done, or els thou shalte not thryue. For there is an olde cōmon sayinge, that seldome doth the husbande thriue without leue of his wife. But this saying it shuldseme that there be other occupacions and labours that be moste cōuenient for the wyues to do. And how

be it

be it that I haue not the experience of al theyr occupacions and workes as I haue of husbãdry, yet a lytel wyl I speke what they ought to do, though I tell them not howe they shulde do and exercyse theyr labour and occupacyons.

¶ A lesson for the wyfe.

But yet or I begynne to shewe the wyfe what workes she shall do, I wyll fyrste teache her a lesson of Salomon as I dyd to her husbande a lesson of the philosopher, & that is that she shulde not be ydell at no tyme for Salomon sayeth. Ociosus non gaudebit cum electis, in celo sed lugebit eternum cum reprobis in inferno. That is to say that ydell folkes shall not ioye wt the chosen folke in heuen, but they shall sorowe with the reproued and forsaken folkes in hel, and .S. Jerome sayeth. Semper boni operis aliquid facito vt te diabolus inueniat occupatum, quia sicut in aqua stante generant vermes sic in homine ocioso generant male cogitationes. That is to say, alway be doing of some good workes that the deuyl may fynde the alway occuppyed for as in a standyng water are engendred wormes, ryght so in an ydell body are engendred ydel thoughtes. Here may thou se that of ydelnesse cõmeth damnacion and of good workes and labour cõmeth saluacion. Nowe thou art at thy lyberty to chose whither way thou wylt wher in is great dyuersyte. And he is an vnhappy man or womã that god hath geuen both wyt & reason and putteth hym in choise & he to chose the worste parte. Nowe thou wyfe I trust to shewe vnto the dyuers occupacyons, workes and labours that ỹ shalte not nede to be ydel no tyme of the yere.

¶ what thinges the wyfe is bound of right to do

FIrste and principally the wyfe is bounde of ryght to loue her husband aboue father and mother and all other men, for our lorde sayde in his gospel. Relinquet patrem et matrem et adherebit vroꝛi sue. A man shulde leue father & mother and drawe to his wyfe, and the same wyfe a wyfe to her husband. And are made by the vertue of the sacrament of holy scripture, one flesshe, one bloude, one body, and two soules, wherfore theyr hertes, their myndes their worꝛkes and occupacyons shuld be all one neuer to seuer noꝛ chaunge during theyr naturall lyues by any mannes acte oꝛ dede, as it is sayde in the same gospel. Quod deus coniunxit homo non seperet. That thing that god hath toined togither no man may seuer noꝛ depart wherfore it is conuenyent ꝑ they loue eche other. as effectually as they wolde do their owne selfe.

¶ What worꝛkes a wyfe shulde do in generall.

FIrste in the morꝛyng when thou art waken and purpose to rise, lyft vp thy hand & blisse the & make a sygne of the holy crosse. In nomine patris et filii & spiritus sancti. Amē In the name of the father the sonne, and the holy ghost. And yf thou say a Pater noster, an Aue and a crede. And remembꝛe thy maker and thou shalte spede muche the better, and when thou arte vp and redye, then syꝛste swepe thy house, dꝛesse vp thy dyssheboꝛde, and set all thynges in good oꝛder with thy house, mylke the kye, secle thy calues, sye vp thy mylke, take vp thy chyldꝛen and aray them, and pꝛouyde foꝛ thy husbandes bꝛeakefaste, dyner, supper, and foꝛ thy chyldꝛen and seruauntes & take thy parte with them. And to oꝛdeyne corne and malte to the mylle, to bake and bꝛue withall when nede is. And

mete

mete it to the mill and fro the mill and se þ thou haue thy mesure agayne besyde the tole or els the mylner dealeth not truly with the or els thy corne is not drye as it shulde be, thou must make butter and chese when thou may, serue thy swyne bothe morynge and euenyng, and geue the polen meat in the morynge and whē tyme of the yere cōmeth thou must take hede how thy hennes, duckes, and geese do ley and to gather vp theyr egges & when they wax broudy to set them there as no beastes, swyne, nor other vermyn hurte them. And thou muste knowe that all hole foted fowles wyll syt a moneth and all cloue foted foule wyll syt but thre wekes except a peyhen and suche other great fowles as cranes bustardes, and such other. And whē they haue brought forthe theyr byrdes to se that they be well kepte from the gleyd, crowes, fullymartes and other vermyn, and in the beginnynge of March, or a lytell before ts tyme for a wyfe to make her garden and to get as many good sedes & herbes as she can, and specyally suche as be good for the pot and for to eate and as oft as nede shall require it muste be weded for els the wede wyll ouer growe the herbes. And also in March is tyme to sowe flaxe and hempe, for I haue herd old huswyues say, that better is March hurdes then Apryl flaxe the reason appereth, but howe it shulde be sowen weded pulled, repeyled, watred, washen dried, beten, braked, tawed, hecheled, spon, wounden wrapped, & ouen. It nedeth not for me to shew for they be wyse ynough & therof may they make shetes bordeclothes, towels, shertes smockes, and suche other necessaryes, and therfore lette thy dyssaffe be alwaye redy for a pastyme, that þ be not

ydell

ydell. And vndouted a woman can not get her lyuynge honestly wich spinnyng on the distaffe, but it stoppeth a gap and must nedes be had. The bottes of flaxe when they be ryppled of, muste be redyled from the wedes and made dyre with the sonne to get out the sedes. Howebe it one maner of lynsede called lokensede wyll not open by the sonne, and therfore when they be dyre they muste be sore bysten and broken the wyues knowe how, & then winowed and kept dyre tyll peretyme come again Thy femel hēpe must be pulled fro ꝑ churle hēpe for that beareth no sede and thou must do by it as thou dydest by the flaxe. The churle hempe doth beare sede and thou must beware that byrdes eat it not as it groweth, ꝑ hēpe therof is not so good as the femell hempe, but yet it wyll do good seruyce. It may fortune somtyme ꝑ thou shalt haue so many thynges to do that thou shalte not well knowe where is beste to begynne. Then take hede which thyng shulde be the greatest losse yf it were not done and in what space it wolde be done, and then thinke what is the greatest losse there begyn But I put case that, that thynge that is of ꝑ greatest losse wyll be longe in doyng, that thou myght do thre or. iiii. other thynges in the meane whyle, then loke well yf all these thynges were set togyther whiche of them were greatest losse, & if these thinges be of greater losse, and may be all done in as shorte space as the other, then do thy many thinges fyrste. It is conuenyent for a husband to haue shepe of his owne for many causes, and then may his wyfe haue part of the whole to make her husbandes and her selfe some clothes. And at ꝑ least waye she may haue the lockes of the shepe thereto

make

make clothes or blankets, and couerlets, or both. And if she haue no woll of her owne she may take woll to spynne of cloth makers, and by that meanes she may haue a conuenyent liuynge, and many tymes to do other worckes. It is a wyues occupacion to winow all maner of cornes, to make malt washe and wryng to make hey, to shere corne, and in tyme of nede to helpe her husbande to fyll the mucke wayne or dounge carte dryue the ploughe. to lode hey corne and such other. Also to go or ryde to the markette to sell butter, chese, mylke, egges, chekens, kapons, hennes, pygges, gees, and al maner of cornes. And also to bye all maner of necessary thynges belongyng to a housholde, and to make a true rekenyng & accompt to her husbande what she hathe receyued and what she hath payde. And yf the husbande go to the market to bye or sell as they ofte do, he then to shew his wyfe in lyke maner. For yf one of them shulde vse to disceyue ȳ other, he disceyueth hym selfe and he is not lyke to thryue, and therfore they must be true eyther to other. I coulde peraduenture shewe the husband of diuers poyntes that the wiues deceyue theyr husbandes in, and in lyke maner howe husbandes deceyue theyr wyues. But & I shulde do so, I shulde shewe mo subtyl poyntes of disceite then other of them knew of before. And therfore meseemeth best to holde my peace, least I shulde do as the knyght of the towre dyd the which had many faire doughters. And of fatherly loue that he oughte to them, he made a boke vnto a good intent ȳ they myght eschewe and flee from vyces and folowe vertues. In the whiche boke he sheweth that yf they were wood, moued, or fyxed by any man after suche a

maner

maner as is there shewed ꝑ they shuld withstande it, in the whiche booke he shewed so many wayes how a man shulde attayne to his purpose to bring a woman to vyce. The which wayes were so naturall & the wayes to come to theyr purpose was so subtylly contriued & craftely shewed that hard it wolde be for any woman to resyst or deny their desyre. And by the sayde booke hathe made bothe the man and the woman to knowe no vyces subtylty and crafte then euer they shulde haue knowen if the boke had not bene made, the which boke he named hym selfe the knyghte of the towre. And thus I leue the wyues to vse theyr occupaciõs at their owne discrecyon. &c.

¶ To kepe measure in spendyng.

NOwe thou husbande & huswife that haue done your diligence and cure accordyng to the fyrst artycle of the philosopher, that is to say. Adhibe curam. And also hath well remembred the saying of wyse Salomon. Quod desiderium non gaudebit cum electis in celo sed lugebit in eternum cum reprobis in inferno. Then ye must remẽber obserue and kepe in mynde the seconde article of the saying of the sayde philosopher ꝑ is to say Tene mensuram. That is to say in Englysh, hold and kepe measure. And accordynge to that sayinge I lerned two verses at graimer scole and those be these. Qui plus expendit quam ceruz copia tendit Non admiret si paupertate grauet. He that doth more expende then his goddes wyll extende, mervayle it shall not be though he be greeued with poverty. And also accordyng to the saying spealeth saynt Paule & sayeth. Iuxta facultates faciendi sunt sumptus ne longi temporis victuz breuis hora con

ra consumat. That is to saye, after thy facultye or thy hauour make thyn expenses least thou spend in shorte space that thyng that thou shuldest lyue by longe. This texte toucheth euery man from the highest degre to the lowest, wherfore it is necessary to euery man and woman to remembre & take good hede therunto for to obserue, kepe & folowe the same but because this texte of saynt Paule is in laten and husbandes comenly can but lytel laten. I feare least they can not vnderstande it. And though it were declared ones or twyse to thē that they wolde forget it. Wherfore I shall shewe to them a texte in Englysshe and that they maye well vnderstande, and that is. Eate within thy tedure.

¶ To eate within thy tedure.

THou husband and huswyfe that entendest to folowe the sayinge of the philosopher, that is to saye kepe measure. þ̄ must spare at the brinke and not at the botome, that is to say vnderstande in the beginnyng of the yere sellynge of thy cornes or spendynge in thy house vnto the tyme that þ̄ haue sowen agayne thy wynter corne and thy lent corne, and then se what remaineth to serue the house and of the ouer plus thou may sel and bye such other necessaryes as thou muste nedes occuppe. And yf thou spende it in the begynnynge of the yere and shall wante it in the hynder ende, then thou doste not eate within thy tedure, & at the laste thou shalt be punyshed as I shal proue by enlample. Take thy horse & go tedure hym vpon thine owne lees, flyt him as oft as thou wylt no man wyll saye thou doest wronge, but make thy horse to longe a tedure, that when thou hast eyed hym vpon thyne owne lees, hys teder is so

longe

longe that it reacheth to the mydes of a nother mans lees or corne. Nowe haste thou geuen hym to muche lybertye and that man that thy horse hath eaten his corne or grasse wylbe greued at the, and wyll cause the to be amerced to be in the courte or els to make him amendes or both. And if thy hors breake his reder & go at large in euery mans corne and grasse, then cōmeth the pynder & taketh hym and putteth hym in the pyntolde and there shal he wande in pryson without any meate vnto ꝑ tyme that thou hast payde his raunsome to the pynder and also make amendes to thy neighbours for the distroying of theyr corne. Ryght so as longe as ꝑ erest within thy tender ꝑ thou nedest not to beage nor borow of no man, so longe shalt thou encrease and growe in ryches & euery man wyl be content wꝺ the. And if ꝑ make thy teder to longe that thine owne porcyon wil not serue the, but that ꝑ shalte begge, borow, or bye of other that wyll not endure longe but thou shalte fall into pouertye, and yf thou lyche thy teder & run ryot at large & knowe not other mans goods from thy owne. Then shal the pinder that is to say, the shiryffe and the baily arreste the and put the into the pynfolde, that is to saye, in pryson there to abyde tyll the trueth be knowen & it is meruayle and thou scape with thy lyfe, and therfore eate within thy teder.

¶ A shorte lesson for the husbande.

ONe thynge I wyll aduyse the to remembre, and specyally in the wynter tyme whē thou sytteste by the fyer, and hathe souped to consyder in thy mynde, whither the workes ꝑ thou thy wyfe & thy seruaūtes shal do be more aduantage to the then the fyre & candel light meate

and

and drinke that they shal spende and yf it be more vauntage then syt styll, and yf it be not then go to thy bed and slepe and be vp betyme and breke thy fast before daye ꝑ thou may be all the shorte wynters day about thy busynes, at gramer scole I lerned a verse and that is this. Sanat, sanctificat et ditat surgere mane. That is to say, erly rising maketh a man hole in body, holer in soule, & ryche in goodes. And this me semeth shulde be suffycyente instruction for the husbande to kepe mesure.

¶ Howe do men of hye degree kepe measure

TO me it is doubtful as me semeth they be rather to lyberall in espences then to skarce ■ specially in.iii. thinges. The fyrst is prodigalite in outragious and costly arate far aboue measure, ꝑ seconde thyng is costely charge of delicyous meates & dishes, the.iii. is of outragious play & game far aboue measure, and nowe to the fyrste poynt.

¶ Prodigalyte in outragious & costly arayc.

I haue sene bokes of accompt of ꝑ yoman of the wardrops of noble men, & also inuitories made after theyr decease of theyr apparell, and I doubte not but at this daye it is.xx. tymes more in value thē it was to such a mā in degre as he was .C. yeres agone and many tymes is geuē away or it be halfe worne to a symple man the whiche causeth hym to were the same & another symple man or lytell better. Seynge hym to weare suche rayment and thinketh in his mynd that he may were as good raiment as he cauleth hī to by such other to his great coste and charge and aboue mesure & an yll ensample to all other and also to se mennes seruauntes so abused in theyr aray, theyr cotes be so syde that they be fayne to tucke them vp when

they ryde, as women do theyr curtels When they go to the market or other places the whiche is an vnconuenyent sighte. And furthermore they haue such plaites vpō their brestes & ruffes vpon their sleues aboue theyr elbowes that and theyre mayster or their self had neuer so grete nede they could not shote one shotte to hurte their enemyes tyll he haue caste of his cote or cutte of his sleues, this is far aboue measure or comon weale of the realme. This began fyrste with honour worshyp and honestly, and it endeth in pryde presumption and powertie, wherof speketh saint Austustine. Quecunq; superbum esse videris diaboli filium esse ne dubites. That is to saye, whosoeuer thou sepst that is proude, doute the not but he is the sonne of the deuyll. Therfore agaynst pryde he byddeth the remembre. Quid fuisti quis es et qualis post mortē eris. That is to say, what thou waste, what thou arte, and what thou shalt be after thy death, & S. Bernarde sayeth. Homo nihil aliud est quaz sperma fetidū, saccus stercorum et esca vermiū. That is to saye, a man is nothing but stinkynge fylth, a sacke of donge and wormes meat the whiche sayinges wolde be remembred, and then me semeth this is suffycient at this tyme for the fyrste points of the thyrde.

¶ Of delicious meates and drinkes.

The costely charges of dylycyous meates & drynkes that be nowe cōmonly vsed ouer that it hath bene in tymes paste and far aboue mesur. For I haue sene bokes of accompt of houshold and brumentes vpon the same, & I wot not but in delicious meates drinkes & spices, there is at this day foure tyme so muche spent as was at theis

at these dates to a lyke man in degre & yet at that tyme there was almuch byefle, and mutton spent as is nowe, and as many good housholdes kept, & as many yemen wayters therin as be now. This began with loue & charyte, when a lorde a gentyl man or yoman desyreth or prayer another to come to dyner or supper and because of his cõmyng he wolde haue a dysshe or two mo then he wold haue had if he had ben away. Thẽ of very loue he remẽ brynge howe louyngly he was bydden to dyner & howe well he fared, he thynketh of very kyndnes he muste nedes byd hym to dyner agayne, and so ordeyneth for hym as many maner of such dysshes meates as the other man dyd and .ii. or .iii. mo, and thus by lytell & lytel it cometh far aboue measure And began of loue and charyte, & endeth in pryde and glotony wherof S. Jerome sayeth. Qui post carnem ambulant in ventrẽ et libidinem prom̃ sut quasi irracionabilia iumenta reputant. That is to saye they that walke and be redy to fulfyll the luste of the flesshe & the belly are taken as vnresonable beastes, and S. Gregory sayth. Dominante vicio gule oẽs virtutes par luxuriã & vanam gloriam obruuntur. That is to say, where the vyce of glotony hath dominacyon all vertues by luxury & vayne glorye are caste vnder the whiche sayinges wolde in lyke wyse be remembred, and this me semeth is sufficyent for the seconde part of ỹ tyte.

¶ Of outragious playe and game.

It is conuenyent for euery man of what degre that he be of to haue playe & game accordyng to his degre for Cathon sayth. Inter pone tu is interdum gaudia curis. Among thy charges or busynes thou muste haue somtyme ioye and mirth

but nowe a daies it is far aboue meſure. For now a poꝛe man in regarde wyl playe as great game at all maner of games as gentilmen were wont to do oꝛ greater, and gentylmen as loꝛdes and loꝛdes as pꝛinces, and ofte tymes the great eſtates wyll call gentylmen oꝛ yomen to playe with thē at as great game as they do, & they cal it a diſpoꝛte the which me ſemeth a very true name to it for it diſpleſeth ſame of them oꝛ they departe, and ſpecyally God for miſpendyng of his goodes and tyme. But and they played ſmal game that the poꝛeſt man ꝑ play eth might bere it though he loſt & bate not his cou tenaunce, then myghte it be called a good game, a good play, a good ſpoꝛte, & a paſtyme. But when one ſhal loſe vpon a day oꝛ vpon a nyght as much money as wolde fynde him & all his houſe meat & dꝛynke a moneth oꝛ a quarter of a pere oꝛ moꝛe. That may be wel called a diſpoꝛte oꝛ diſpleſure & oft tymes by the meanes therof it cauſeth thew to ſel their landes, diſherite the heires & may foꝛtune to fall to theſte, robbery, oꝛ ſuche other to ꝑ great hurte of them ſelfe and of theyꝛ chyldꝛen, & to the diſpleaſur of God, and they ſo doing lytel do they ponder oꝛ regard the ſaying of. S. Paule. Juxta fa cultates faciendi ſunt ſumptus ne longi tempoꝛis victuꝫ bꝛeuis hoꝛa conſumat. This play began wt loue and charyte, and oft tymes endeth with cou tous, wꝛath, and enuy. And this me thynke ſhulde be ſuffycient inſtruccyon foꝛ kepyng of meaſure.

¶ A pꝛologue of the. iii. ſaying of ꝑ Philoſopher

NOwe thou huſbande and huſwyfe ꝑ haue done your dilygence and cure aboute your huſbandꝛy and huſwifry accoꝛdyng to the fyrſte ſaying of the philoſopher, Adhibe curā. And

alſo

also hath well remembred and fulfylled ꝑ seconde saying of the sayde philosopher. Tene mensuram Nowe I doubte not ye be ryche accordyng to the thyrde sayinge of the sayde Philosopher. Et eris diues. Now I haue shewed the, the saying of the philosopher, wherby thou hast gotte̅ much worldly possessiō, me semeth it wher necessary to shewe you how ye may get heuenly possessiōs, accordīg to ꝑ sayenge of our lorde in his gospel. Quid prodest hoi si vniuersū mundū lucret̄ aie vero sue detrimentū paciat. What ꝓfiteth it to a man though he wyn all the worlde to ꝑ hynderaunce & losynge of his soule. Howbeit it shulde seme vnconuenyēt for a temporal man to take vpon hym to shewe or teach any such spiritual maters. Howbeit there is a great diuersite betwene predicacion & doctrine.

¶ A diuersyte betwene predicacyon & doctrine.

As saynt Jerome sayth there is great differēce or diuersyte betwene preachyng & doctrine. A preaching or a sermon is wher a conuocacyon or a gatherynge of people on holy dayes or other dayes in Churches or other places and tymes sette and ordeyned for the same. And it belongeth to them that be ordeyned therunto and haue iurisdiccyon and auctorytie & to none other But euery man may lawfully enforme and teach his brother or any other, at euery tyme and place behouable yf it seme expedient to hym for ꝑ is an almes dede to the which euery man is holden and bounde to do accordinge to the sayinge of Saynt Peter. Vnusquisq; sicut accipit gratiam in alterutrum illam administrare debet. That is to say, as euery man hath taken or receyued grace he ought to minister and shew it forth to other. For as Cri

sostme sayeth great meryte is to hym and a great reward he shal haue in time to come, ẏ which writeth or causeth to be written holy doctrine for ẏ intent that he may se in it how he may lyue holely & that other may haue it. That they may be edifyed or sanctifyed by ẏ same, for he sayth surely know thou that how many soules be saued by the so many rewardes ẏ shalt haue for other, for S. Gregory sayth. Nullum sacrificiũ ita placet deo sicut zelus aĩarum. There is no sacrifyce ẏ pleaseth god so much as the loue of soules, & also sayth. Ille apud deuz maior est in amore q̃ ad eius amorez plurimos trahit. He is greatest in fauour w̃ god that draweth most men to ẏ loue of god. Whertore me semeth it is conuenyent to enforme & shewe them howe they may get heuẽly possessyon as wel as I haue shewed thẽ to get worldely possessyons, then to my purpose & to the point where I left. Nowe thou art rych.

¶ What is ryches.

IT is to be vnderstande what is riches, and as me semeth ryches is ẏ thynge that is of goodnes, and can not be taken away from the owner nother in his temporal lyfe nor in the lyfe euerlastynge. Then these worldely possessyons that I haue spokẽ of his riches, for why they be but floures of the worlde. And that may be wel consydred by Job the which was ẏ rychest man of worldly possessions that was liuynge at those dayes. And sodenly he was the porest man agayne that coulde be liuynge, all the while he toke it in pacience, and was content as apereth by his sayinge. Dominus dedit dominus abstulit, sicut dño placuit ita factum est sit nomen domini benedictum. Our Lorde hath geuen it, our lorde hath taken it awaye. And

as it

as it pleaseth our Lorde so be it blessed be ẏ name of our lorde. The which Job may be ensample to euery true christen man of his pacience & good lyuynge in tribulacyon, as apereth by his story who that lyst to rede therin, and saynte Austyn sayeth, Qui terrenis inhiat et eterna non cogitat vtrisq; in futuro carebit. He ẏ gathereth in worldly thinges and thinketh not vpon euerlastynge thynges, shall wante both in tyme to come, for S. Ambrose sayth. Non sunt bona hominis q̃ secum ferre non potest. They are not the goodes of man ẏ whiche he can not beare w̃ hym, and S. Barnarde sayth Si vestra sint tollite vobiscum. Yf they be yours take them w̃ you, then it is to be vnderstand what goodes a man shall take w̃ hym. And these be the good dedes and workes ẏ thou doste here in this temporal life, wherof speketh Crisostome. Fac bene et operare iusticiaz vt spem habeas apud deuz et non disperabis in terra. Do wel & worke ryght wisely that thou may haue truste in god, and that thou be not in dispayre in this worlde accordynge to that sayth the prophete Dauyd. Junior fui etenim senui & non vidi iustum derelictum nec semẽ eius querens panem. I haue bene yonge and haue waxen olde, and I haue not sene a rightwyse man forsaken nor his children seking theyr breade.

¶ What the property of a ryche man is.

IN myne opinyon the properte of a rych man is to be a purchasour, & if he wyl purchase I counsel him to purchase in heuen, for Saynt Austen sayth. Regum celoruz nulli clauditur, nisi illi qui se excluserit. The kyngdome of heuen is to no man closed, but to hym that wyll put out hym selfe. Wherfore this text may geue the a corage to

prefire thy mynd to make there thy purchase, and Salomon saieth. Quod malis carius emunt infernum & boni celum. Yll men bye hel derer then the good men bye heuen, and þ me semeth may be wel proued by a cõe enlample. As I had a. M. shepe to sel and diuers men come to me & bie euery man a. C. of þ shepe al of one price to pay me at diuers dayes I am agreed and graunt them these dayes some of þ men be good men & kepe theyr promise and paye me at theyr dayes, and some of them do not paye me. Wherfore I sue them at the law & by course of the comon law I do recouer my duty of them and haue theyr bodyes in prison for execucion tyll they haue made me paymente. Nowe these men that haue broken promyse & payde not theyr duety they bye their shepe derer then the good men bought theirs. For they haue ipsi conmẽt of theyr bodyes and yet must they paye theyr duties neuer the lesse, or els lye & dye there in prison the whiche shepe be derer to them, then to the good men that kepte theyr promyse. Right so euery man chepeth heuen and god hath set it on a price and graunted it to euery man & gyuen vnto them dayes of payment the price is al one. And that is to kepe his cõ maundementes during theyr lyues, the good men kepe his commaundementes and fulfyll their promyse and haue heuen for the same at their deceasse The yll men breke promyse and kepe not his commaundementes wherfore at their deceasse they be put in prison, and in paynes abiding the mercy of god, or in hell therto abyde his ryghtwisnes, & so the yll men bye hel derer then the good men bye heuen, & therfore it is better to forgo a lytel pleasure or suffer a lytel payne in this world, then to suffre

a much

a moch greater & a lenger payn in another world Now syth hel is derer then heuen. I aduise ẏ spe cially to bye heuē wherin is euerlasting ioy wout (ende.

¶ What ioyes or plesures are in heuen

SAynte Austyne sayth. Ibi erunt quecunq; ab hominibus desiderantur, vita et salus copia gloria, honor, pax et omnia bona. That is to saye, there shalbe euery thing ẏ any man desyreth there is lyfe, helth, plenty of ioy, honour, peace, & al maner of goodnes. What wold a mā haue more. And saint Paule saith. Oculus non vidit nec auris au diuit nec in cor hominis ascēdit que preparauit de us diligentib⁹ se. That is to say, the eye hath not sene, nor the eares hath heard, nor ẏ hert of a man hath thought of so goodly thynges, ẏ god hath or deined for them ẏ loue him. O what a noble act ẏ were for an husband or huswife to purchase such a ryal place in heuen, to ẏ which is no comparisō.

¶ Then it is to be knowen what thyng pleaseth god moste, that we myght do it.

¶ What thynge pleaseth god most.

BY the texte of. s. Paule aforesayde, loue pleseth god aboue all thyng, and that may be well proued by the sayinges of oure Lorde hym selfe. Where he sayth. Da michi cor tuum et sufficit mihi. Geue me thy herte and that is suffycient for me for he that hath a mannes herte hath all other goodes, what is this mannes herte, it is nothing els but very true loue. For there can be no true loue but it cōmeth merely & immediatly from the hert, and yf thou loue god entyrely w̄ thy hert then wylt thou do his cōmaundementes. Then it wolde be vnderstand and knowen by his cōmaundementes that a man may obserue & kepe them.

¶ What be goddes cõmaundementes.

There be in all .x. cõmaundementes ẏ which were to longe to declare, but they be al concluded & comprehended in two, ẏ is to say Diliges dominũ deum tuum super omnia & proximum tuum sicut te ipsum. Loue thy lorde god aboue all thynge, and thy neyghbour as thy selfe. These be lyght cõmaundementes and nature byndeth a man to fulfyll, obserue and kepe thẽ, or els he is not a naturall man remembrynge what god hath done for the. Fyrste he hath made the to the similytude and lykenes of his owne image, & hath giuen to the in this worlde diuers possessyons specially he hath redemed thy soule vpon the crosse & suffred great payne & passyon & bodely death for thy sake, what loue, what kyndnesse was this in him to do for the, what could ẏ desyre more of him to do for the. And he desyreth nothyng of ẏ agayn but loue for loue. What can he desyre lesse.

¶ Howe a man shulde loue god & please him.

Surely a man may loue god & please him very many wayes, but firste & princypally he that wyll loue God & please hym, he must do as it is sayde in simbolo Athanasi. Quicunq; vult saluus esse ante oĩa opus est vt teneat catholicam fidem whosoeuer wyl be saued aboue all thynge he muste nedes be stedfast in the fayth of holy church And accordynge to that sayth saynt Paule. Sine fide impossibile ẽ placere deo. Without fayth it is impossyble to please god, & Seneca sayeth. Nihil retinet q̃ fidem perdidit. There abideth no goodnes in him that lost his fayth, & so thou may well perceyue that ẏ can not loue nor please god without perfyte fayth. And furthermore thou may not

presume

presume to study nor argue thy fayth by cesō, for saynt Gregory sayeth. Fides non habet meritum vbi humana ratio p̄bet experementū. Fayth hath no meryte, where as mannes reason proueth the same, this fayth is as a principall signe that ẏ louest God. Also thy good dedes & thy workes is a good signe that ẏ louest god for saīt Jerome sayeth. Unusquisq; cuiꝰ opera facit eius filius appellatur. Whose workes euery man doth his son or seruaunt he is called, & saynt Bernard sayth. Efficatior est vox operis q̄ vox sermonis. The dedes and the workes of a man is more euydente profe then his wordes. The fulfyllinge of the. vii. workes of mercye is another specyall sygne that ẏ louest god and many mo there be the which were to longe to r chearse them all. &c.

¶ How a man shulde loue his neighbour.

Thou must loue thy neyghbour as thy selfe wherin thou shalt please god specially, for and thou loue thy neighbour as thy self, it foloweth by reason that thou shalt do nothing to him, but such as thou woldest shuld be done vnto the. And that is to presume that thou woldest not haue any hurte of thy body nor of thy goodes done vnto the, and lykewise thou shuldest do vnto him And also yf ẏ woldest haue any goodnes done vnto the either in thy body or in thy mouable goodes lykewise shuld ẏ do vnto thy neighbour if it lye in thy power, according to ẏ sayinge of S. Gregory Nec deus sine proximo nec proximus vere diligit sine deo. Thou can not loue God without ẏ loue thy neyghbour, nor ẏ can not loue thy neyghbour without ẏ loue god. Wherfore ẏ must fyrste loue god principally & thy neyghbour secondarely.

Of pray-

¶ Of prayer that pleaseth god very much.

Prayer is honour and laude to god & a spece all thynge that pleaseth him muche, and is a greate signe that thou loucst god & that thou arte perfyte & stedfast in the fayth of holy church and that it is so it maye be well conſyderd by our fore fathers that hath for the loue and honoure of god made churches abbeys freere houses & dayly ordeyne and make chauntreys and hospitalles, & in them haue ordeyned and put persons, vycars, men and women of dyuerg religyons, and prestes to synge and praye for them and all chrysten soules. And though a man haue ordeyned and made suche houses of religyon or chauntryes: yet it is not ynough for hym but he must dayly at some conuenient tymes exercise and vse prayer hym selfe, as he is bounde to do, for sayntc Ambrose sayeth. Relicto hoc ad quod teneris ingratum est spiritui sancto nunquid aliud operaris. If thou leue that thyng vndone that thou art bound to do, it is not acceptable to god what so euer thou dost els then it is necessary that thou do praye & a pore man wynge his laboure truly in the daye & thinketh well then he prayeth wel, but on ꝑ holy day he is boũde to come to the church & heare the deuine seruyce.

¶ What thynge letteth prayer.

There be two impedymentes that letteth & hynder prayer ꝑ it maye not be heard. And of the first impediment speketh Esaye the prophet. Quia manus vestre plene sunt sanguine i. peccato ideo non exaudiet vos dominꝰ. Bycause your handes be full of blood that is to say full of synne, therfore our lorde doth not graciously here you, and also prouerbiorum. iii. Longe est dominꝰ

ab im-

ab impiis et horationes iustorum exaudiet. Oure lorde is farre fro wycked men, and the prayers of ryghtwise men he graciously hereth, & saynt Bernarde sayth. Quia preceptis dei aduertit quod in oratione postulat non meret. He that doth not goddes cōmauddemētes he deserueth not to haue his prayer. The second impediment sayeth Anastasi⁹ Si non dimittas iniuriam que tibi facta est non orationem pro te facis sed maledictionē super te inducis. If thou forgyue not the wronge done vnto the thou doest not praye for thy selfe, but thou induces goddes course to fall vpon the, & Isodorus sayeth. Sicut nullum in vulnere proficit medicamentum si adhuc dolor in mente ita nihil proficiat oratio illius cuius adhuc dolor in mente vel odiuz manet in pectore. Lyke as a playster or medecyn cā not heale a wouude yf there be any yron stickinge in the same, right so the prayer of a man profiteth him not as longe as there is sorowe in his mynde or hate abidynge in his brest, for saynt Augustyns sayeth. Si desit caritas frustra habentur cetera. Yf charytie wante, all other thynges be voyde. Wherfore thou muste se that ẏ stand in the state of grace, and not infect with deadly synne, & then praye yf thou wylt be heard.

¶ Howe a man shulde praye.

IT is to be vnderstande ẏ there be dyuers maner of prayinges. Quedaz publica et quedam priuata. That is to say, some of them openly, and some priuatly. Prayer openly muste nedes be done in the church by ẏ minystratours of ẏ same before the people. For it is done for al the cominalty, and therfore the people in ẏ ought to conferme them selfe to the sayd minystratours, and there to be pre-

be ꝓsent to ꝓay vnto god after al due maner. Oratio ꝓuata. The ꝓayer ꝓyuatly oughte to be done in secret places for.ii.causes. For ꝓayer eleuateth and lyfteth vp a mannes mynde to God, & the mynde of man is fauder & better lyft vp when he is in a ꝓyue place & seperate frome multytude of people. Another cause is to auoyde vayne glory that myght lyghtly ensue or ryse therupon whē it is wone openly, & therof speketh our sauioure wher he sayth. Cū oratis non eritis sicut ypocriti qui amāt in synagogis & in angulis platerū stantes ora re. That is to say whē ye ꝓay be not as ypocrites the which loue to stande in their synagoges & corners of the hye wayes to ꝓaye. And some folkes ꝓay with the lyppes or mouth & not wt the harte of whom speaketh our lorde by his ꝓophet. Di labiis me honorant cor autem eorum longe est a me. They honour me with their mouth, and their hertes be far frome me, and S. Gregory sayth. Quid ꝓodest strepitus labiorū vbi mutū est cor. What ꝓofyteth the labour of thy mouth, where ꝑ herte is dome & Isidore sayth. Longe quippe a deo est animus ꝙ in oratione cogitationib⁹ seculi fuerit occupat⁹. His soule is far frome god ꝑ in his ꝓaier his mynde occupyed in workes of ꝑ worlde. There be other ꝑ ꝓay both wt the mouth & hert, of whome speaketh S. Johan.x. Veri adoratores, adorabunt patrē in spū & veritate. The true ꝓaiers wyl worshyp the father of heuen in spirite and wt truth Isodorus sayth. Tunc veracit oram⁹ quādo aliud non cogitam⁹. Thē we ꝓay truly when we thinke of nothing els. Richard⁹ de Hampole. Ille deuote orat ꝙ non habet cor vacabundū in terrenis occupationib⁹ sed sublatū ad deum in celestibus. He ꝓayeth

eth deuoutly that hath not his herte wauerynge in worldly occupacyons, but alway sublimate & lyft vp to god in heuē. Ther be other that pray w̄ the herte. vñ Mathei. vi. Tu autē cum oraueris intra cubiculū tuū. i. in loco secreto et clauso hostio, ora patrē tuū. When ꝓ shalt pray entre into thy chāber or oratorie & bar the doze & praye to the father of heuē. Isodorus. Ardius oratio est non labtorū sed cordium, pocius enim orandū est corde q̄ ore. The hotter prayer is with the herte then with the lyppes, rather pray with thy herte then w̄ thy mouth Regum primo. Anna loquebatur in corde. Anna speaketh with the harte.

I Meane to put away idel thoughtes in prayīg And to auoyde wauering mindes, in worldly occupacions when ꝓ shalt pray. I shal shewe vnto you the best experience ꝓ euer I could fynde for the same, ꝓ which haue bē much troubled ther with. And that is this he ꝓ can rede & vnderstand laten, let him take his boke in his hand, & loke sted fast vpon the same thyng ꝓ he redeth and sayth ꝓ is no trouble to him, & remembre the englysh of ꝓ same. Wherin he shal fynde great swetnes & shal cause his minde to folow ꝓ same, & to leaue other worldly thoughtes. And he ꝓ can not rede nor vnderstand his Pater nē Aue, nor Crede, he must remembre the passion of Christ, what paynes he suffred for him & all mankind, for redemyng of their soules And also ꝓ miracles & wonders ꝓ god hath done, & first what wonders were done ꝓ night of his natiuite & birth. And how he turned water into wine, & made ꝓ blind to se the dōbe to speke, ꝓ deffe to here, ꝓ lame to go, ꝓ sycke to be hole. And how he fed. v. M. w̄ two fyshes & .v. barly loues. wher-

of was

of was left.xii.coffens or skyppes of fragmentes. And howe he raysed Lazar from deathe to lyfe wt many mo miracles ẏ be innumerable to be rehersed, And also to remēbre the special pointes of his passyon how he was solde & betrayed of Judas, & taken by the Jewes and brought before Pylate, then to kyng Herode, then to byshop Cayphace, & then to Pylate agayne that iudged him to deth & howe he was bounde to a pyller & skourged him, a bobbed him, mocked him, spit on his face, crowned him wt thorne, & caused him to beare ẏ crosse to the mount of Caluary wherupō he was nailed both handes and fete & wounded to the hert with a sharpe spere and so suffred death. And howe he fette out soules of oure forefathers forth of hell. Howe he rose from deathe to lyfe, and howe ofte he appered to his disciples & other mo. And what myracles he wroughte afterwarde, and specyally what power he gaue to his disciples that were no clerkes to teache and preach his fayth and worke many miracles and specially when they preache a fore men of dyuers nacions and langages & euery man vnderstande them in their owne langage, the which is a sygne that god wolde haue euery man saued and to knowe his lawes the whyche was a myracle able to conuert all the infideles, heretikes and lollers in the worlde.

¶ A meane to auoyde temptacyon.

IT is ofte tymes sene that the holyer ẏ a man is, the more he is tempted, & he that so is, may thanke god therof, for god of his goodnesse & grace hath not geuen to the dyuell auctorytie nor power to attempt any man further & aboue that that he that is so tempted may withstande, for S

Gregory

Gregory sayth. Non est timenduz hostis, qui non potest vincere nisi volentez. An enemy is not to be dred, the which may not be ouercome, but yf a mā be willyng. And it is to presume, that he that is so tempted standeth in the state of grace: for saynte Ambrose sayeth. Illos diabolus vexare necligit quos iure hereditario se possidere sētit. The deuil dispyseth to vexe or trouble those, the which he feleth him self to haue ī possessiō by right heritaūce And if thou be so tēpted, vexed or troubled, I shal shew vnto the two verses that and ẏ do therafter thou shalte be eased of thy temptacyon, and haue great thanke and laude of god & reward therfore these be the verses. Hostis non ledit nisi cuz temptat⁹ obedit. Est leo sesedit si stat quasi musca resedit. That is to saye, ẏ ghostly enemy hurteth not but when he that is tempted obeyeth to his tēptacion. Thē this ghostly enemy playeth the lyon yf that he that is tempted sitteth styl and obey vnto hym. And yf he ẏ is tempted stande stiffly against him, the goostely enemy flyeth awaye lyke a flye, This me semeth may be well proued by a familyer ensample. As a lorde had a castell, & delyuered it to a captayne to kepe, if there come enemyes to the castell and cal to the captaine and byd hym delyuer them this castel. The captayne cōmeth & openeth them the gates & deliuereth the keys now is this castel sone wōne, & this captayne is a false traytour to ẏ lorde. But let ẏ captayn arme hym selfe and shutte the gates & stande stiffly vpon the walles and to cōmaunde them to auoyde at theyr parll they wil not tary to make any assaut. Right so euery man is captayn of his owne soule and if thy ghostly enemy come and tempte the, and thou

that arte captayne of thyne owne ſoule wyll open the gates and delyuer hym the keys & let hym in, thy ſoule is ſone taken pryſoner, and thou a falſe traytour to thy ſoule, & worthy to be punyſhed in priſon for euer, And if þ arme thy ſelfe and ſtande ſtiffly againſt hym, & wyll not conſent to hym. He wyl auoyde & flye away, and þ ſhalt haue a great reward for withſtandyng of the ſayde temptacion.

¶ Almeſſe dedes pleaſeth much god.

ALmeſſe dedes pleaſeth god very muche & it is a great ſygne þ thou loueſt both God and thy neyghboure. And he of whome almeſſe is alked ought to conſydre .iii. thynges, that is to ſaye, who alketh almes, what he alketh, and wherunto he alketh. Howe to þ firſt, who alketh almeſſe. Deus petit. God alketh, for ſayntt Jerõe ſayth. Quia deus a deo diligit pauperes q̃ quic̃ quid fit eis propter amorẽ ſuum reputat ſibi factũ that is to ſaye, becauſe that god loueth poore men ſo much, what ſomeuer thynge is geuen vnto thẽ for the loue of hym he taketh it as it were done to hym ſelfe, as it is ſayde in his goſpell. Q̃ vni ex minimis meis feciſtis mihi feciſtis. That ſayng þ ye geue or do to the leaſt of thoſe that be myne ye do it to me. Then to the ſecõde, what alketh god? non noſtrũ ſed ſuum. He alketh not þ thynge that is ours, but that thyng, that is his owne, as ſaith the prophet Dauyd. Tua ſunt domine oĩa et quę de manu tua accepimus tibi dedimus. Good lorde all thinges be thine, & thoſe thinges that we haue taken of the, of thoſe haue we geuen the. Then to the thirde. Whyr vnto doth god alke. He alketh not to geue hym, but alonly to borowe. Non tamẽ ad triplas ſz immo ad centuplas. Not all onely to

haue

haue thrise so muche, but forsothe to haue a hundreth tymes so muche as saynt Austen sayth. Miser homo quid veneraris homini venerari deo & centuplum accipies & vitam eternā possidebis. Thou wretched man, why doest thou worshyppe or drede man, worshyp thou god and drede hym, and thou shalt receyue an hundred tymes so muche, & haue in possessyon euerlastynge lyfe, the whiche manyfolde passeth all other rewardes, Prouerbiorum, xiiii. Veneratur dominus qui miseret pauperibus He worshyppeth our lorde that hath mercy & pety of pore folkes, and the glose therof sayth. Centuplum accepturus. And thou shalt receyue an hundreth tymes so muche. And it is to be vnderstande that there be thre maner of almesse dedes, that is to say. Egenti largiri quicquid poteris, dimittere eis a quibus lesus fueris. Errantē corrigere et in viaz veritatis reducere. That is to say, to geue to the nedy what ÿ wel may to forgeue them ÿ haue trespassed to the and correct them that do amysse and to bryng them into the waye of ryght.

¶ The firste maner of almesse dedes.

EGenti largire quicquid poteris. Giue to the nedy what thou well may, for our lorde sayeth in his gospel. Date elemosinam et omnia munda sunt vobis, et alibi date et dabitur vobis. Geue almesse and all worldly ryches is your, geue & it shalbe geuen to you. Almes dede is a holy thyng, it encreaseth a mannes welth, it maketh lesse a mannes synnes it lengthins a mannes lyfe maketh a man of good mynd it deleyith yll tymes and clouseth all thynges, it dellyuereth a man frō death, it ioyneth a man with aungelles, and seuereth hym from the deuyll, & is lyke a wall vnable

to be foughten agaynste, and saynte Iames sayth Sicut aqua extinguit ignem ita elemosina extinguit peccatum. As water slecketh fyre, so doth almes dede slake synne. Salomon sayeth. Qui dat pauperi nō indigebit. He þ geueth to a poore man shall neuer haue nede, and also he sayeth. Qui obturat aurem suam ad clamorem pauperis, et ipse clamabit et non exaudietur. He that stoppeth his eare at the clamour or crye of a poore man (he shall crye) and he shall not be graciously hearde. There may no man excuse hym from geuynge of almes, though he be poore. And let him do as þ poore widowe dyd that offred a ferthing, wherfore she had more thanke & rewarde of god, then þ rich man þ offred gold. And if þ may not giue a farthig giue lesse, or geue fayre wordes or good informacyon, ensample and token: and god shal rewarde þ both for thy dede and for thy good wyll. And that thou doest do it with good wyl for S. Paule sayth. Hilarem datorem diligit deus. God loueth a glad giuer, and þ it be of true begotten goodes, for Salomon sayth. De tuis iustis laboribus ministra pauperibus. Of thy true labours minister & geue to þ poore folke, for Isodorus sayth. Qui iniuste tollit, iuste nunq̄ tribuit. He þ taketh wrongefully, can not geue truly, for it is written. Eccleſi. xxxv. Qui de rapinis aut vsuris aut de furto immolat ē quasi qui coram patre victimat filium. He that offreth of the goodes þ he getteth by extorcyon, vsery, or theft. He is lyke as a man slew the son in the presence of the father, þ may right well know the father wolde not be wel content. No more wold god be pleased wt the gift of such begotten goodes.

¶ The seconde maner of almesse.

Dimittere

Dimittere eis a quibus lesus fueris. To for geue them that haue trespassed to ꝑ, wher in thou shalt please god much. For it is in the gospell of saynt Marke.xi. Si nō dimiseritis alijs nec pater vester celestis dimittet vobis peccata vestra. If ye forgeue not, our father of heauen wyll not forgeue you your synnes. Also yf thou do not forgeue other thou shalte be founde a lyer, as ofte as thou sayest thy Pater noster, where thou sayest. Et dimitte nobis debita nostra sicut et nos dimittimus debitoribꝰ nostris. And forgyue to vs our dettes as we forgeue to our detters. By these dets may be vnderstande the thynges ꝑ we ought to do to god, & do not them. And also ꝑ trespasses and the syn that we haue offended to god in that we aske mercy of. And yf thou wylte not forgyue thou may not aske mercy of right. Eadē mensura qua mensi fueritis remēlietur vobis. The same mesure that ye meat other men by, shalbe meated vn to you. Dimittere autem rancorem et malitiā omnino necessitatis est, dimittere vero actionem et emendam opus est consilii. To forgeue all rancour and malyce that a man oweth to the in his hert, ꝑ art bounde of necessyte to forgeue, but to forgeue all the hole trespace or to leaue thyne actyon or a seasonable mendes. Therfore it is but a dede of mercy if thou so do, and no synne though thou sue the lawe with charyte. But and a man haue done to the a trespasse, and that thou arte glad that he hath so done that thou maye haue a quarel, a matter, or an action agaynst hym and nowe of malyce or yll wyll, thou wylte sue hym rather then for the trespas, now thou synnest deadly because thou wilt rather of malyce then for the trespasse and the

haste thou loste thy charite: prouerbio. xxvii. Quis pronus est ad miam benedicetur. He that is redy to forgeue, shalbe blessed.

¶ The thyrde maner of almea.

Errantem corrigere et in viaz veritatis reducere. To correcte a mysse doer and to bryng him into ỳ way of right. Jt it is to be vnderstande that there be thre maner of correctiõs. The firste correccyon is of an enemy, the second is of a frende and the third correction is of a Justice. To the fyrste sayeth Crisostome. Corripe non vt hostis expetens vindictaz sed vt medicus instituens medicinaz. Correct not as an enemy doing vengeaunce, but as a phisycion or surgyon, mynystringe or geuyng a medecyne. To the seconde sayeth Salomon. Plus proficit amica correctio, quaz correctis turbulenta. A frendly correctiõ profyteth more then a troublous correctyõ for yt thou speake rurtesly to a man that hath offended, and with swete wordes of compassyõ, ye shal rather be conuerted by them then with hye wordes vf great punyshement and Jsodorus sayth. Qui per verba blanda castigat' non corrigetur, acry' necesse est vt arguatur. He that wyl not be chastysed by fayre wordes it is necessary that he be more herdyer and streitlyer reproued or punysshed. To the thyrde sayeth Sayncte Jerome. Equum iudiciuz est vbi non persone sed opera considerantur. There is an euyl iugement, where the person is not regarded, but the workes are consydred and also it is wrytten. Reddet vnicuiq; iuxta opera sua. He shal yeld to euery man after his workes, & sayut Justen sayth. Sicut meliores sũt quos corrigit amor, ita pluressũt quos corrigit timor, as thole be better that ỳ chastysed

stysed by loue, there be many mo that be chastised by feare. For and they feared not the punyshment of the lawe, there wold be but a few chastysed by loue, and saynt Gregorye sayeth. Facientes procul dubio culpam hēt qui qđ potest corrigere necligit emendare et illic ita non prohibere consensꝰ erroris est. He that may correct & doth not, he taketh the offence to hym selfe of the dede, and he ẏ doth not forbyd vnlawful thinges consēteth to ẏ same

¶ What is the greatest offence that a man maye do and offende god in.

IN myne opinyon, it is to be in dispayre of the mercy of god. And therfore what so euer that thou haue done or offended GOD, in worde, worke, thought or dede, be neuer in dispaire for it for Isodorus sayth. Qui veniā de peccato desp̄at plus de desperatione peccat q̄ de culpa cadit. He ẏ dispayreth to haue forgeuenesse of his synnes, he synneth more in the dispayring then he dyd in the synne doynge, for Saynt Jerome sayeth. Magis offendebat Judas deum in hoc qđ se suspendit q̄ in hoc ꝙ eum tradidit. Judas offended god more in that, ẏ he hanged him selfe, then he dyd whē he betrayed god, for god sayth in his gospell. Nolo mortē peccatoris sed magis vt conuertat̄ et viuat I wyl not the death of a sinner, but rather that he may be conuerted & lyue. And also sayeth nō veni vocare iustos, sed pctōres ad penitentiam. I haue not comen to call eyghtwysemen, but to call synners to do penaunce. For thou can not so sone cry God mercy with thy herte, but he is as readye to chaunge his sentence & to graunt the mercy & forgeuenes of all thy synnes, for S. Augusten sayeth Sicut scintilla ignis i medio maris sic oīs ipietas

vtri ad misericordiam dei. As a sparke of fyre is in cõparyson able to drye vp all the water in ỹ see no more is all the wickednesse of man, to the mercyfulnesse of God. And therfore it is conuenyente that a man shulde be penytent, contryte, and aske god mercy, and forgeuenesse of his synnes and offences that he hath done wherof speaketh Crisostome. Nemo ad deum aliquando flens accessit, quod non postulauerit accepit. No man hath gone any tyme weppynge to God, but he hathe taken or had that thynge that he hathe asked, and sayute Barnarde sayeth. Plus cruciant lacrime peccatoris diabolum quam omne genus tormentorum. The teares of a sinner turmenteth the deuyl more then all other kyndes of turmentes, and sayute Augustyne sayeth. Acriores dolores demonibus non inferimus quam cum peccata nostra penitendo et confitendo plangimus. We can not do more sharper sorowes to the dyuelles, then when we wayle or wepe in confessyon, & doing of penaunce And that may be well proued by Mary Magdalen when she kneled downe and cryed god mercye and kyste his fete, and washed them with the teares of her eyen, and wypped theym with the heare of her heade, to whome oure lorde sayde as in his gospell. Dimittuntur tibi peccata tua. Thy synnes are forgeuen to the, and also sayde to her. Fides tua te saluum fecit, vade in pace. Thy fayethe hath saued the, go thou in peace. To the whiche mercy and peace I beseche Almyghty Jesu bryng all christen soules. Amen.

BE it knowen to all men spirytuall and temporall, that I make protestacyon before god and man, that I entende not to wryte any thyng

that

that is or maye be contrary to the fayth of Christ and all holy churche. But I am ready to reuoke my sayinge yf any thynge haue passed my mouth for wante of learnynge. And to submytte my selfe to correctyon, and my boke to reformacyon. And as touchynge the poyntes of husbandrye, and of other artycles conteyned in this presente booke. I wyll not saye that it is the best waye, and wyll serue beste in all places, but I saye it is the beste waye that euer I coulde proue by experyence, the whiche haue bene a housholder this.xl. yeres and more. And haue assayed many and dyuers wayes and done my dylygence to proue by experyence, whiche shulde be the best waye.

¶ The Auctor.

GO lytell queire, and recommende me.
To all ẏ this treatyse shall se, heare, or rede
Prayinge them therwith contented to be.
And to amende it in places, where as is nede.
Of eloquence they may perceyue I wante ẏ sede.
And rethoryke, in me doth not abounde.
Wherfore I haue sowen suche sede as I founde.

F

I N I

S.

huius libri.

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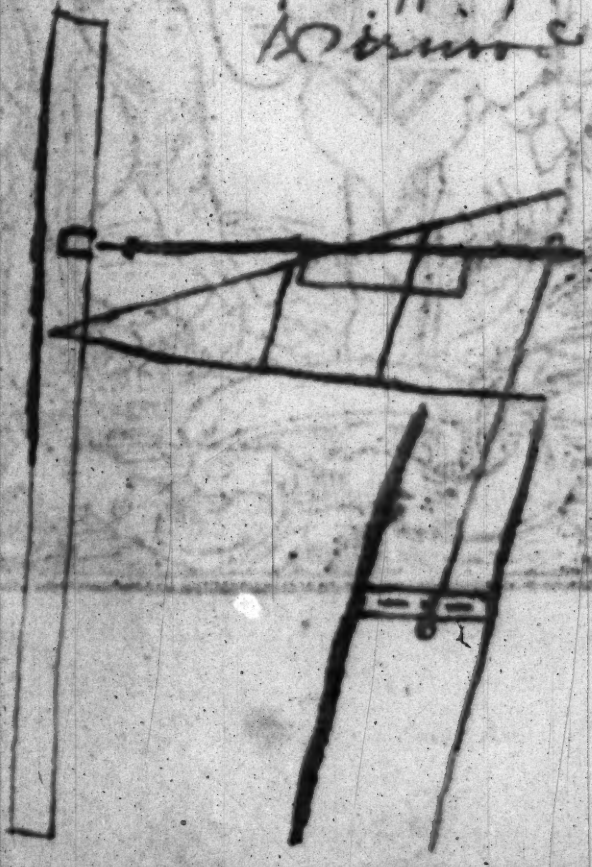
¶ Thus endeth the boke of husbandrye, Imprynted at London in Fletestrete, by me willyam Myddylton, dwelling at the lygne of the George, nexte vnto Saynte Dunstones churche.

for share men
Alders Sinches about 4 foots
above ye ground are worth a
100 : 2 ß ~~And they at all chan~~

A presse for Sider or
Vinnie